



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

The English Baptist Society is soon to have a new steamer upon the Upper Congo. The "Peace" has been in use since 1882, and has rendered invaluable service, but is not large enough nor swift enough for present purposes. The new vessel, the "Good-will," is to be 84 feet long and 13 feet beam. Every particle of the vessel, hull boiler, engines, and all, will have to be

carried on men's shoulders some 239 miles over a very hilly road. The work of this society extends more than 900 miles from the base at Leopoldville. As yet more than 1,000 miles of the waterways, of the Congo Valley have never been visited by a missionary, and 2,000 miles have been traversed very hurriedly, so that there is a great work for these missionary vessels to do

* *

The following comprise, according to a recent summary, the populations of Europe and their religious coloring:

The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 69,000,000; Protestants, 90,000,000; members of Oriental Churches, 15,000,000; and about 5,000,000 each of Jews and Mohammedans. Italy, with 31,000,000, as well as Spain and Portugal, with 25,000,000, are almost wholly Catholic. Belgium, with 6,000,000, is papal about twelve to one. In France, out of 39,000,000, less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland nearly two-thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants, in a total of 48,000,000. Denmark, Sweden, Norway, and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy, the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants, and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek Church. Mohammedans comprise about one-half to Turkey's 5,000,000

* *

There are three well-defined classes of stars, judged by the quality

of light they yield. In the first class are the clear white and bluish-white stars like Sirius and Vega. These are supposed to be the hottest stars and the most luminous in proportion to the extent of their surface. Then there are the golden yellow or pale orange stars, of which Arcturus and Capella are fine examples. These have begun to cool. Finally, we have the deep-orange and red stars like Aldebaran and Antares. These have advanced still farther in the cooling process. Now the spectroscopic informs us that our sun belongs to the orange or Arcturus type, and if we could view it from distant space we should see a lovely star of a pale golden yellow. The question arises, then, how far would our sun have to be removed in order to shine with brightness no greater than that of Arcturus? According to Mr. Maunder, it would have to be removed to 140,000 times its present distance, or about half the distance between us and Alpha Centauri. But Arcturus is 11,500,000 times as far away as the sun, and if our sun were placed at that enormous distance its diameter would have to be eighty-two times as great to give a light equal to that received from Arcturus. I hesitate to present such figures, implying magnitudes far beyond any to which we have been accustomed, yet they are but the logical deduction of observed facts. In other words, upon Mr. Maunder's reasonable assumption Arcturus must be a gigantic sphere, 550,000 times larger than our sun, with a diameter of 70,000,000 miles, or more than large enough to fill the entire orbit of Mercury. To make this contrast clearer, let us institute a simple comparison. Jupiter is larger than all the other planets and satellites of the solar system. The sun is a little more than 1,000 times larger than Jupiter. But Arcturus, if our information is correct, is 550,000 times larger than the sun. By the side of such a majestic orb our sun, grand and overwhelming as it is in our own system, would dwindle to

an insignificant star. Contemplating a world so vast, endowed with such mighty energies, and rushing with such resistless force through the great depths of space we cannot resist the questions: Whence came this blazing world? Whither is it bound? What is its mission and destiny? Is it simply a visitor to our sidereal galaxy, rushing furiously through it like a comet? Is it being constantly fed and enlarged by the worlds it encounters and the meteoric matter it gathers up in its wonderful journey? What would be the effect if it chanced to pass through a nebula or star cluster? Was the new star that suddenly blazed forth in the nebula of Andromeda in 1876 due to a similar cause? As the mighty aggregation of attractive energies sweeps along his celestial path, thickly bordered with stellar worlds, how many of those worlds will yield forever to his disturbing forces? How many will be swerved from their appointed courses by his irresistible power? How many will plunge into this fiery bosom and be swallowed up as a pebble is swallowed by the ocean?—*Scientific American*.

Peloubet's Notes.

We desire to commend to the Sunday School teachers of the Christian Church as the very best help in their work of preparing the lessons for 1892, PELOUBET'S NOTES by the Oxford Publishing Co., of Philadelphia, Pa. It is the work above any other for such teachers as wish a fuller help than is to be found in the Quarterly. It has an advantage over most of the helps for teachers in that it is not so full as to be unmanageable and yet ample for all practical needs. We commend it most fully. It is in one volume, covering the entire year, well printed and nicely bound in cloth for the price of \$1.25. Address the Oxford Publishing Company, 1713 Fitzwater St., Philadelphia, Pa., And you will be glad you spent the money and got the book, that is if you can appreciate the teacher's best help in the study of the lesson.

OUR PULPIT.



Jehoshaphat's Prayer.

No. 3.

BY REV. JAMES MAPLE, D. D.

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. 2 Chron. 20:3.

In this chapter we have the history of the invasion of the kingdom of Judah by a powerful army of the children of Moab and Ammon. Jehoshaphat saw that his army was not strong enough to repel the mighty force brought against him, and his past experience had taught him where to look for help. It was an extraordinary occasion, extraordinary help was needed, and he sought it in an extraordinary way. He "set himself to seek the Lord, and proclaimed a fast throughout Judah. And gathered themselves together, to ask help of the Lord: even out of all the cities of Judah, they came to seek the Lord." In the presence of all the people the king stood and prayed for divine help. This was an impressive scene. A whole nation humbled in prayer, and the king leading them. God heard and answered this national cry for help, and he sent one of His prophets to instruct them what to do and give them the assurance of the needed assistance.

1. *The invaders.* These are described as "the children of Moab, and the children of Ammon, with them others besides the Ammonites." A little difficulty arises in connection with the last clause as to the tribe meant by "others besides the Ammonites." Learned men think that the original word so rendered should be taken as a proper name, and in that case it will be the name of a certain people called Mohommonim, or Mehumim, who dwelt in Mount Sir, and were either a branch of the old Edomite race or a separate tribe who were settled there. This army came "from beyond the sea on this side of Syria." This is not the Red Sea, but the Dead Sea, round the southern extremity of which the invading army came. Judging from the records no warning was given of the approach of this army, until they

made their appearance at Hazazon-Tamar, which is Engedi. This is the route invariably taken by the Bedouin in their marauding excursions, until this day. The reason is that they can thus penetrate along the low lying Ghor far north, without letting their movements be known to the tribes west of the mountain chain. Engedi is the modern Ainjidy, or fountain of the goat. It is on the western shore of the Dead Sea, about midway between its southern and northern extremities, and has its name from the fact that the neighborhood abounded in goats, attracted by the verdure which lines the banks of a stream that issues from the limestone rock about four hundred feet above the level of the lake, at a temperature of 81°. Below the falls is a group of ruins, consisting of beveled square stones of fair size, which Tristram has identified with Hazazon-Tamar.

2. *Jehoshaphat's prayer.* He did not seek for help from foreign nations, for he had learned that such alliances were displeasing to God. He had brought down upon himself and nation his displeasure by the alliance he had formed with Ahab, and this taught him to shun all such entanglements in the future; but he was anxious to secure the divine favor and protection in this hour of danger. He was more anxious to do this because he had incurred his wrath by his previous conduct, and this made him afraid. He was very sensitive. We learn from this that those who have the least sin are the most sensitive. They feel it more sensibly than those who have gone to great lengths in sin, for indulgence in sin tends to harden the heart. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"Jehoshaphat feared, and set himself to seek the Lord." How did he do this? 1st. By making it a fixed purpose. It was not a momentary impulse, but a settled plan. He was going to do it, and resolved never to give it up until he succeeded. This must be the governing principle in every soul that would seek the Lord. Jehoshaphat "set himself to seek the Lord." It was a firm fixed purpose of soul. 2nd. He put all evil desires out of his heart. Sinful desires had led him into his unfortunate alliance with Ahab, and he had learned where such desires lead; therefore he put them all out of his heart. This is necessary if we would seek the Lord. (Isa. 55:6-8) 3rd. He sought the Lord through humiliation and prayer. He collected all the people together, and led them in prayer. God knows all about us, but he will be inquired of by us. "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do

it for them." Ezek. 36:37. This command is for our good, for we are not prepared to appreciate and wisely improve the blessings of God until we are in a state of mind that will lead us to ask for them.

The lesson that we learn here is that to secure God's protection we must come into communion with him. It is sin alone that separates us from him, and brings down upon us the divine displeasure. "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2. Thus it was with Jehoshaphat, and when he came into communion with God by putting away all sin, he was protected; for this thought brought him into that state in which he could claim the divine promise. From this we learn that if we would be able to claim an interest in God's promises we must comply with the conditions on which they are made to us. God promised the bitten Israelites life on the condition that they looked upon the brazen serpent, and this they must do if they would be healed. Thus it is now, you have the promise of eternal life if you will believe in and accept Christ as your Saviour, and this you must do.

The prayer of Jehoshaphat is recorded for our instruction, and there are some points in it that we should carefully consider. 1st. He acknowledges the sovereign dominion of divine providence, and takes to himself the consolation of it. "O Lord God of our fathers, art thou not God in heaven? and rulest thou not over all the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? He appeals to God as a God of power, and prays him to manifest himself in behalf of his people now in their great straight. Control and restrain these heathens, for thou hast the power. There is comfort in reflecting on the power of God, for we know that is pledged for our protection. (John 10:27-29; 1 Pet. 1:5) A ship was tossing on the stormy ocean; the angry waves swept the deck, and the captain said the danger of shipwreck was great, that they must leave the vessel for the boat. The boat seemed a tiny thing to trust to on such a sea, and the passengers hearts feared. One of the first who entered into it was a delicate woman, with two helpless children. She was calm, and the children were quite. "Are you not afraid?" said a gentleman to the quiet little boy. "I do not like the storm, but mother is here," he said. "Are you not afraid?" he said to the mother. She shook her head, and

pointing upward, said, "God is ruling the storm, sir, and I am not afraid for he is my Father." (Isa. 41:10; Psal. 23:4.) 2nd. He laid hold on the covenant relation of God to his people. "O Lord God of our fathers. Art thou not our God, who didst drive out the inhabitants of this land before thy people Israel?" In his covenant with his people God had promised to protect them. "I will dwell among the children of Israel, and will be their God" Exod. 29:45. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst." Zech. 2:5. Jehoshaphat appealed to these covenant promises, and rested in them. Promises are like bonds which depend altogether upon the sufficiency of the security. If a beggar should sign a bond for \$10,000 we would not set much value upon it, but if it was signed by Baron Rothschilds, it would be as good as gold; for he is able to redeem all his promises. The promises of the Bible are signed by the God of the universe who commands all its riches, and his humblest child can claim his promises. A pious young man, whose father had died in his absence, returning to his weeping friends said, "We have a new claim on God to-day. You, my dear mother, have a claim on him for a husband, and my sisters, brothers, and myself, have a claim on him for a father." God has promised to be "a husband to the widow," and "a father to the fatherless" 3rd. He presented the title that they had to the land they were in possession of. Thou "gavest it to the seed of Abraham thy friend forever." Jam. 2:23; Gen. 17:1-8. His prayer was, "We hold this land by thine own appointment, suffer us not to be dispossessed." When we faithfully use what God has given us, he will protect us in it. Those who improved the talents God gave them were protected, and blessed. Matt. 25:14-23.

It is our blessed privilege to claim what God has promised us. It is ours if we comply with the conditions on which it is given to us. A minister once had an appointment to preach in a private house. The people came and the time to commence the services had passed; but the minister who was in an adjoining room did not come out. Some who were sitting near the door of his room, heard him speaking in a low but earnest voice as if conversing with some one. They listened and heard him say, "I will not go out unless thou dost go with me, for thou hast promised to go." He was talking to Christ and pleading his promise to go with his disciples. Matt. 28:20. When he did come out and preach he was all on fire, and spoke with great power; for Christ was with him.

4th. He mentioned the sanctuary. "They dwelt therein, and have built thee a sanctuary therein for thy name." He did not claim that they merited anything on this account, but God had promised to bless those who worshipped in his holy temple, and they had resolved when they were in trouble to seek him in his temple. This was a place specially appointed to meet God. There he manifested himself in the cloud of glory, and how often his children have found deliverance from their burdens of sorrow in his temple. There the truths and promises of his word have been brought home to their minds in a way that has brought peace and comfort. David was once in great trouble of mind when he thought of the oppressions of God's people and the prosperity of the wicked, and his feet well nigh slipped. He was in doubts, but when he went into the sanctuary and heard God's word read he learned what would be the end of the wicked and the reward of his righteousness his doubts all vanished. He was in clear light then. (Psal. 73:1-28.)

There are many Christians who miss great blessings by not always being in their place in the house of God. The Saviour is there, his word of comfort is preached, and his spirit is poured out, but they lose it all by not being there. This is why so many Christians are spiritually poor, and go unblessed. To be blessed we must put ourselves in the way of the blessing.

5th. He pleads the injustice and ingratitude of the enemies of his people. "Behold, the children of Ammon, and Moab, and mount Sir, whom thou wouldst not have Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit?" God did not permit them to disturb the Edomites, the Moabites, nor the Ammonites when in their journey up to the promised land. (Dent. 2:1-9.) Now they requite this ancient kindness by invading the land of this people who had been so kind to them. This showed their ingratitude to the God of Israel, wilt thou not judge them?" He leaves the judgment in his hands, and prays that he will deal justly with them. We learn 1st. That we may confidently appeal to God against those who render evil for good. There may be no earthly power to call them to an account for their sins, but He is able and will do it. When we see a great wrong done we rejoice in the thought that there is such a God.

2nd. That we should leave judgment into the hands of God, and not

attempt to execute it ourselves. (1 Pet. 2:21-23.)

6th. He realized his dependence upon God, and confessed it. "We have no might against this great company that cometh against us; neither knew we what to do: but our eyes are upon thee." This evinces his humility, and it is to this point that every soul must be brought in order to be saved; for men will not seek the Lord until they come to the end of their own strength, and are made to feel that they must perish without his help. The prodigal son was not willing to go back to his father until he found himself in a condition where he must die if he did not. Such is the pride of the human heart, and men turn away from God as long as they can. A lady said to me, "I can go on in the way that I am now living, and turn to God when I come to die." The pride of the heart refuses to submit just as long as it can, and it only in the presence of death that it is slain. Men submit when they can hold out no longer.

Pastoral Visiting Without Thorns.

Granted, a little over three years in the ministry, is a short experience, but I gladly testify to nothing but roses in my pastoral visiting. Why this, with my open home for old and young, is my strong hold. I would not dare attempt to hold a congregation without pastoral visiting. But as I serve in so many capacities my people are soon brought to see the reasonableness of my plans and fall very pleasantly into my ways.

First, as a rule, I must have the forenoons for study; then from 11 to 2 I get my dinner and finish the remainder of the house work not completed early in the morning; then, except my day at home to receive calls, Thursdays, I am at liberty to go out calling, walking to most of the places in my parish. None expects me to dinner or tea, unless they of their own accord arrange therefor, and it is generally necessary that I return, spend the evening in reading, and that finds me ready for the study the next morning. I go to see the people, to take their hand, to converse with them, to aid them all I can, calling on all classes, all grades. And if you'll not consider it variety, I add, that the ministers putting people at ease, under all circumstances can easily be learned, though I confess I think my people knowing the condition of table or lunch, will not be known to me, unless some invited before hand to come to dinner or tea, helps. One kind sister at dear old Westbury, knowing how I valued every moment for study, used to invite me to dinner, saying, you need not come until nearly 12, and

yet it was a great pleasure to be with her, but she knew the demands of my work. Pastoral visiting, let us have, or calling, but not in such a way as to waste the minister's time, nor annoy his people. I skip the homes having only one old bachelor or widower, and by common consent, that seems the proper thing to do, but I give them a cordial greeting at church, and they with the rest are invited to the Old People's night at the parsonage.

The young people have their night, and the children their afternoon, both of these generally each month, when my duties so permit, for it is something to get ready for so many, yet I feel amply repaid and am convinced that my home must help me preach.

Perhaps, the ladies do not mind me "as much as they would a man," certain it is, they often go on with their work, chatting freely while I sit in the kitchen, or parlor as the case may require, and I have never been refused the privilege of having prayer, though I admit, it was hard at first for me to ask, when not invited, but soon learning that it was my duty to prepare the way for it, I praise God it is now easy. Not that I feel it necessary to have prayer every time I call.

In the Homiletic Review, some ministers (men) complain of being obliged to call mainly on women and children, the fathers being absent and it causes much dissatisfaction to them, so when I read it, I thought the favors not all on the men's side, for I might go probably when I chose among the mothers and children. I do not doubt, but the husbands hear of my calls. While the minister is and ought to be "free to make his friendly calls," neither man nor woman can do it without being misunderstood by some, if not many, of his parish. Pastoral visits are all, or about all that can be given, your friends may avail themselves of calling often upon you or not, yet that must be governed by circumstances which I need not mention.

Again, I am glad that I feel best where I am needed most, and while a hard bed is not particularly comfortable, yet no bed is hard enough to keep me from visiting my people, but as a rule, the people ought to be willing to let the pastor sleep in his own bed, and eat at his own table, then if things are not right he can censure his own, and not others: as for myself, I have the faculty of making my home very much to my pleasure, and when weary with study and work, nothing cheers me more than the cordial greetings that meets my ring or rap at the door of my parishioners. How many, many places I think voice and face told

me how welcome I was, and thornless indeed so far has been that work for me. Never mind the hard beds or the fare, both generally can, as shown, be avoided by the pastor having some system for his life, and no matter if they cannot, I have slept and fared as I hope never to be obliged to at home, but gladly, while if we as ministers are endowed with that somewhat mystical quality called "gumption," I'll vouch for the welcome, generally speaking.

Pastoral visiting without thorns comes through tact and judgment, a wise management of the pastor's own eyes, ears and tongue, but for a congregation with parish without some thorns, one will look in vain, terrible as they are, grant though we may in secret, yet pierce us again and again they will, but this must be borne. Mean while may God give us one and all the needed wisdom for the making of these calls, that they may be remembered as bright spots in the life of the people.

MRS. ALICE A. DRAPER.

Don't Shoot the Man Who is Doing the Best That He Can.

The story is a little old, but the application has not lost its freshness. It is said that in the early days of Leidsville, when men expressed their disapproval by the ready use of the revolver, and when also the efforts at sustaining religious services had not attained all that artistic and æsthetic finish that belongs to the "Church of the Heavenly Rest" in the East, the following request was posted in the vestibule of one place of worship:

"Please don't shoot the organist, he is doing the best he can."

For one, I am more and more inclined to honor and help rather than to shoot the man who is doing the best he can. Those men who carried the revolvers were the critics of that early day in the new city or mining camp. In the midst of our old civilization we may have got past the time when the organist or other worker has to face cold lead; but the spirit of criticism is with us, and its weapons are none the less hard to face or its spirits none the less destructive.

I wish I could hang this plea in capital letters in every church vestibule East and West, North and South, throughout the land:

"Don't shoot the man who is doing the best he can."

And first I would say don't shoot the *ministers*. You will find him more or less conspicuous. You, like a good many others, may think that he is where he is mostly that he may be a target for marksmen to practice upon. Some of you may mean no

serious harm to him. You only want to show your skill in somewhat facetious way. He may be too young or too old, not profound in scholarship or wisdom, not eloquent in speech, nor elegant in manner, and yet he is probably doing the best he can. He is probably where he is because he feels that the Gospel is what men need, and because there are not at present enough learned, profound and eloquent ministers to supply all the churches. Now don't shoot him. You may not kill him, but you can quite likely maim him, as far as usefulness in your church and community is concerned. You may kill him so that he can never do you or your children any good. You may compel him to move on, to give place to a new object for your marksmanship. But on the whole, it isn't very good sport. It isn't Christian sport. You have the minister at disadvantage. It isn't very manly sport.

And again I would say don't shoot the man who is doing the best he can in Christian work. If you must practice upon some body, take some of the Christians who are not trying to do anything in their Master's cause. You may be able to make some use of them, but spare the few who are trying to do anything in their Master's cause. You may be able to make some use of them, but spare the few who are trying to do something. They are too rare to risk the possibility that you may reduce their number or hinder them in their efforts. If somebody seems to get a little or a good deal ahead of his comrades in church work, in Sunday school, in prayer meeting or missionary work, don't make it a target for your venom or your ridicule. The better way would be to get as many as possible to become as earnest, as enthusiastic, as devoted as he is. Thus you could take your place at his side, and he would gladly share with you in work and position.

It is hard enough to try to do the work of the Lord and to be compelled to be a target for so many marksmen, but there is one thing that is worse and that is to be among the marksmen. Whether or not this shooting is fatal to the person aimed at, if persisted in it is fatal to him who indulges in it. Nothing to-day keeps men out of the kingdom of God, or robs them of spiritual life and power in that kingdom, more than the spirit of criticism and fault finding towards those who are trying to do the Lord's work. On the other hand, no higher commendation was uttered by the lips of Jesus than when he said to some early critical marksman, who wanted to shoot a loving disciple of his because she had shown her love in an unusual and generous way: "Let her alone," he said, "she hath done what she could."—*Word and Work.*

A Wise Mother.

"I hardly know what to do, Laura; it is very delicate matter to attempt to break up a match; any opposition is usually certain to strengthen such an attachment."

The speaker was Mr. Atwell, one of the wealthiest and most influential men in the small city which was his home. Horace Kenyon, the Principal of the High School, had that day asked his consent to an engagement between himself and pretty Helen Atwell, an only child and barely eighteen years of age.

"Then do not oppose it," replied Mrs. Atwell; "simply tell them that, as Helen is still so young, we feel it best to defer the engagement a year, and that if at the end of the year their feelings are unchanged, we will yield to their wishes."

"Then shall we take Helen abroad, and try to divert her and fill her mind with other things?" asked Mr. Atwell.

"Indeed, no," replied his wife "nothing is more certain to strengthen a sentimental attachment than absence. The most common place young man when absent can be idealized and clothed with all the heroic virtues and all the gifts of genius by girlish fancy."

"Then what can be done?" asked Mr. Atwell, despairingly.

"You will laugh at me if I tell you what I wish to try," replied his wife, in a tone which invited further inquiry.

"Tell me then; I wish I could feel like laughing," was the dejected reply.

"I would like to invite him to become an inmate of our family during the year," said Helen's scheming mother. "I happen to know that he is not made comfortable where he boards; and I think that we could make life very pleasant for him."

"I should think we could!" ejaculated Mr. Atwell, glancing around the luxurious apartment, and mentally contrasting the elegant home with the ordinary boarding-house; "but what do you mean by taking him into the house where he and Helen can be almost constantly together?"

"I mean to break up the match," said Mrs. Atwell, with quiet decision "How many people are there in our large circle of relatives and friends with whom you would enjoy living the year round? I have noticed that, however much you love a friend, you do not urge one to prolong a visit after a few weeks stay. I believe that the friction of daily living is the hardest test of affection."

"But supposing Kenyon should bear the test?" suggested her husband.

"Then the match ought not to be broken, and we ought to yield our prejudices in favor of their happiness. We really know nothing against Mr. Kenyon's character."

"Well, do as you choose, Laura," said Mr. Atwell. "But where did you get your idea?"

"From Dickens," was the reply, "though he says nothing of the kind. But when reading, in 'Little Dorrit' how Pet Meagles was taken abroad and shown every thing by her parents, to try and wean her from selfish, good-for-nothing Henry Gowan—whom she marries after all, and finds out afterward—I could not help thinking how much better it would have been if she could have seen the every-day home side of the man before marriage."

"Well, I don't believe young Kenyon will ever feel enough at home here to show out his real self," growled Mr. Atwell.

"We must make him feel at home," replied Mrs. Atwell with her sweetest smile. And her husband concluded that she would do it.

Pretty Helen was much surprised and pleased when, instead of the anticipated opposition, her lover was invited to become an inmate of the family, and her loving expressions of gratitude were quite embarrassing to her mother. Horace Kenyon felt as if paradise was being opened to him, and considered this unlooked-for concession on the part of Helen's parents as a full equivalent for the engagement which had been "deferred."

Mr. Atwell was too thoroughly a gentleman not to do all in his power to make the young man feel at home when he was fairly established beneath his roof, while his wife was simply charming. Never, even in the days of her childhood, had she exerted herself so untiringly to make herself a delightful and entertaining companion. Mr. Atwell thought that her usual uncommon sense had taken leave of her. It never occurred to him that she was putting herself in competition against the lover.

The two young people were almost constantly together, outside of the hours during which Kenyon was occupied in his work, but were never left by themselves. Yet so tactful and unobtrusive was the espionage that they were unaware of it. Indeed, Helen had never been so fond and so proud of her mother as now, and would scarcely have enjoyed a *te-te-a-te-te* with her lover, if bought by her mother's absence.

Several months passed before even Mrs. Atwell's keen instincts could detect any symptoms of the subsidence of affection between the lovers. Then only one who had faithfully studied human nature and books could have found much encourage-

ment in the situation. But Mrs. Atwell began to hope. As Kenyon felt more and more at home in this genial and charming family, whatever restraint he may have felt at first gradually wore off; and his manner toward Helen while no less lover-like, became somewhat tinged with authority. He criticised, not Helen's faults, but such of her utterances, or actions, as did not conform to his own opinions. He disapproved this, and advised and frowned upon the other. Helen missed the sweet reasonableness that always made her mother's counsels welcome guides, but deferred to Kenyon's wishes with a sweetness that would have disarmed criticism if he had been a larger man. But when he commenced to criticise his hostess, and show disapproval of her acts or opinions by a barely civil speech or half-concealed air of mingled superiority and contempt, Helen was resentful for her mother as she had not been for herself. Unconsciously to to herself, she began to contrast Kenyon's crude, intolerant opinions with her father's wider views, that were based on the experience of many years; to compare his bookish intinacy with Greek, Latin, and the higher mathematics with her mother's proficiency in French, German and Italian, and thorough knowledge of history, beginning back at the earliest known origin of the different races of mankind. Before her lover was received as an inmate under her father's roof, Helen had listened in rapturous admiration to the wise sayings and profound opinions that fell from his lips; but when these same sayings and opinions were aired in the presence of her father's real learning and her mother's rare culture, she was astonished at their weakness and shallowness. And when he dared to sit in judgment on them and criticise them, her disenchantment was completed.

But this was not all. In the unreserve of everyday home life many little personal habits and manners appeared which were disagreeable to Helen, but which she would have remained ignorant of in ordinary visits. Their tastes, which had appeared to be similar, proved to be widely at variance. Helen's mother saw and rejoiced, but was wise enough to keep silent. But Helen's manner toward her lover became so distant that at last even the most conceited of lovers—which Horace Kenyon was not—must have felt it, and he demanded an explanation. Helen was at a loss what to say. She could scarcely deny his right to call her to account, although there was no engagement.

"I am not conscious of having treated you otherwise than kindly

and cordially," faltered Helen, after a minute of hesitation.

"I didn't say you had; I asked why you were so cool and distant toward me of late," insisted Kenyon.

"I suppose it must be because I feel so," Helen found courage to answer.

"But, Helen, I love you; and you have acknowledged that you loved me; and you would be my promised wife this moment if your father had not insisted that we should wait a year before becoming engaged; a most foolish delay it has proved, too," said Kenyon, angrily.

"I at least shall never question my father's wisdom in the matter," answered Helen, with a firmness due to his thrust at her father. "I do not love you. When I owned that I did, I made a great mistake; for that mistake and for any pain that it may have caused you, I ask your forgiveness most sincerely."

"Do you mean that this is to be the end?" he asked, in a bewildered tone.

"That is what I mean," replied Helen.

"But what have I done? why do you treat me so?" he demanded.

They were in the garden, walking slowly up and down the broad walk, in sight, but not in hearing of Helen's mother, as she sat by the window with her sewing.

"You have done nothing," replied Helen, candidly and seriously. "It is not what you have done; it is what you *are*. I simply don't love you, I am very sorry that I made such a mistake; but am sure that I never could marry you—never in the world."

And that was all Horace could induce her to say, and he was forced to accept her decision. Of course he found another boarding-place at once; and the night after he left Helen held a long conference with her mother, telling her what had passed between herself and Horace, and what had led up to it.

"O Helen!" exclaimed her mother, "I am so glad! If ever you marry, it must be a different, a larger man than Horace Kenyon. Now we will take you to Enrope, if you care to go; and if there is any thing in the world that you want and that money will buy, you shall have it."

But Mrs. Atwell did not meet confession with confession; and not until Helen had been a wife for twenty years, and her own young daughter was in danger of giving her heart unwisely did she learn that her mother had any part in breaking off the match between herself and Horace Kenyon. Then Mrs. Atwell made her confession, hoping that her experience might help Hel-

en to manage her own child wisely at this crisis.

"Mother!" cried Helen; and with a heart too full for more words she knelt beside her mother's chair—elderly woman though she was now—and hugged the white-haired mother who had so wisely steered her past the greatest peril that had threatened her happiness—the peril of making an unsuitable and unhappy marriage.—*Susan A. Busbee*

An Unblemished Name.

A young man does not always find it easy to get on in this world without education or family influence, or personal property, or health; but he will find, in the long run, that it is far easier for him to make his way among men without any of all these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all other possessions. Character stands for something everywhere, in spite of its frequent slights. Men who are themselves lacking a good character appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man the business world has open places for. He may have health and wealth and a family position, and a host of friends, but if he is without a character he is at a disadvantage in every position in life. When a young man who has lost a good name makes an honest effort to recover it, he finds that his way upwards is a hard one—a great deal harder, in spite of all other helps, than it would have been had he made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches" even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price and to have a care lest he lose it.—*Christian Endeavor*.

A Noble Deed.

The King of Siam has settled an annual allowance of £300 sterling upon the three young sons of the late Dwight Bradley, son of the early missionary, Dr. Bradley. Mr. Bradley was in the government service at Bangkok. The King has also sent a gift to General Booth towards the persecution of his schemes in England.

OUR TELEPHONE EXCHANGE.



Mrs. Touchmenot's Letter.

DEAR MISS POLLY:—Your first letter to hand, and I can readily see that we are not going to agree by any means. I will write you once or twice more and stop. Your letter has been read by all of my neighbors, most of whom take it as a sort of reflection—rather an insult. As for myself, I have a great deal of charity—a great Christian virtue, which speaks well for me—and I will bear with you awhile. The best of us have to suffer persecutions. Judging from the manner in which you had reproved the wrongs of others, I expected to find in you a faithful friend who would give me some consolation, but, alas! how mistaken! But I still believe that I am right in my opinion about plain preaching. You seemed to dodge the examples of mild preaching given to the world by the Saviour and his apostles, which I mentioned in my letter. I guess you could not manage them. And you seem to think it was "all the worse" for those who used to preach only in a mild, consoling spirit. How could it be worse for them when they were following the example of their blessed Master? I think this is what preachers should do.

As for my associates, I am very well satisfied with them. We get along nicely together, and have no difficulties. We almost always agree on everything, and the Bible teaches me to live thus with my neighbors. This I could not do if I were to associate with Deacon Goodfaith, Joe Charity, and Daniel Faithful. We always differ on everything. So in order to live peaceably with them, I associate with them as little as possible.

The picture you gave me of Rev. Afraid-of-man Allgood, does not represent the man I wish for my pastor. I do not wish to "collar" a man who preaches at my church. But I don't want them to be so personal and abusive. True, they don't call names, but we know who they mean. If my pastor sees me going wrong he could tell me so in a mild manner, and not always be hurting my feelings as well as others. I will close for the present.

Yours respectfully,

Mrs. TOUCHMENOT.

Polly Pointer's Reply.

Mrs. TOUCHMENOT: I am glad all your neighbors read my letter—I hope it gave them some new light.

You claim that I dodged the example of "mild preaching" which you gave me, as you guess, because I could not manage them. I am glad you called my attention to this, as otherwise I might have overlooked it.

Let me see if Jesus and others were not sometimes fearful in their denunciation of sin.

1. Take John the Baptist, the forerunner of Christ. In Matt. 3:7 in speaking to the Pharisees he said: "O generation of vipers, who hath warned you to flee from the wrath to come?"

Now, Mrs. Touchmenot, do you call that "mild preaching?" Has your pastor ever called you all "vipers?"

2. In Matt. 12:24 Jesus himself in speaking to the Pharisees uses almost the same declaration to wit: "O generation of vipers, how can ye, being evil, speak good things?" Has your pastor been more severe against sin than that?

In Matt 11:21—24 we find the Saviour fearful in his denunciations of sinners. Hear him: "Woe unto thee Chorazin! Woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

Hear him again in verses 22, 24, as he says: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

In Matt. 22:18, Jesus addressing the disciples of the Pharisees and the Herodians said: "Why tempt ye me, ye hypocrites?" Isn't that plain?

In Matt 23:13, He says: "Woe unto you, Scribes and Pharisees, hypocrites." He repeats this woe upon them in verses 14, 15 and 16 and then in the 17 verse He calls them "fools and blind." Has your pastor been more severe in denouncing sin and sinners? If not, you had better stop and think.

3. When Simon went to Peter and asked for the gift of the Holy Ghost for money, Peter said: "Thy money perish with thee".... thy heart is not right in the sight of God"—see Acts 8:20—23. Isn't that plain?

4. Take yet one more case: In Acts 13:10, Paul does some plain preaching and you may call it "mild," but I think it is fearful in denunciation. Hear him as he speaks to Elymas, the Socherer, Paul said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Now I have given you samples of the preaching of John the Baptist, of Peter, of Paul and of Jesus Christ..

Tell me, in all candor, has your pastor ever been more severe against sin than were these in the instances shown, and the Bible abounds with such passages?

True, sometimes, these all preached mildly and tenderly, but that was when they talked to those who were weak and helpless, but wanted to do right, for these he always had a tender word, but when he struck such cases as you have about Grubleton, he was fearful in denouncing their sins

You agree with your associates in everything. Yes, verily, because you and your associates are in sin together—that is why it is. Darkness and light can not dwell together—neither can sin and righteousness, and that is why you can not get along with Deacon Goodfaith, Joe Charity and Daniel Faithful. The Bible teaches you to live in peace with the good, but not the bad. The person who lives in peace with the bad, must herself be bad. Had you thought of that?

You say your pastor does not call names, but that you know who he means. How do you know? Why, I suppose you know it just like the Pharisees knew when John and Jesus were after them—because they were guilty. If you were not guilty, I can not see how you should know that he meant you. If you are guilty, you ought to do like Peter told Simon to do—Repent and seek God's pardon.

Yours Respectfully,
POLLY POINTER.

Notice.

All delegates and visitors to the N. C. and Va. Annual Conference, coming via Greensboro and Danville will arrive at News Ferry, Va., at 2 p. m. Monday, Nov. 16.

Those coming from Eastern Va. via A & D. R. R. can also come down from Danville at 2 p. m.

Those coming by the way of Burkeville will arrive at News Ferry on the 7.30 p. m., of the same day. There is no connection between L. & D. and R. & D. R. R., the closest is from 7.30 a. m. to 7.00 p. m., and it will not be convenient to meet at any L. & D. station.

S. D. FARMER,
Sec'y Pleasant Grove Church.

On Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv 35.

Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12 13.

From Rev. J. W. Fonville.

DEAR BRO. BARRETT:—I have just closed a very interesting meeting at Mt. Zion, which resulted in the conversion of nine souls. The church was greatly revived. Eight united with the church, and four were baptized. The church has raised the amount asked for by the conference.

Revs. H. L. Hines and D. M. Williams, were with me the first of the meeting and did some very good preaching. The meeting was conducted nine days and nights.

May God continue to bless those dear people with his richest blessings. This is my second protracted meeting conducted there this year. The Lord has blessed my efforts there this year in winning souls to Christ.

J. W. FONVILLE.

District Meeting.

PLACE:—Mt. Auburn, Warren Co., N. C.

TIME:—Nov. 28, 29, 1891.

SATURDAY.

10:00 a. m. Religious exercises by Rev. J. W. Wellons.

10:30 a. m. Organization.

11:00 a. m. The necessity of a more thoroughly educated people, by L. R. Crocker.

Dinner.

1:00 p. m. Religious Literature by Rev. J. W. Wellons and C. Williams.

2:00 p. m. Bible Temperance by E. C. A. Tuck, C. P. Wall, L. R. Crocker and J. B. Blackley.

3:00 p. m. Miscellaneous business.

SUNDAY.

9:30 a. m. The Sunday School of to-day, the church of the future, by T. J. Haskins.

10:00 a. m. Politics and Religion by T. J. Haskins and Rev. P. T. Klapp.

10:30 a. m. The progress and needs of Home Missions by C. E. Ayscue, J. W. Mitchell and Rev. M. L. Winston.

11:30 a. m. Foreign Missions and its demands by W. D. Newman, Revs. P. T. Klapp and J. W. Wellons.

Dinner.

1:00 p. m. Preaching.

2:00 p. m. The true aims of the Christian Church by S. P. Read, W. T. Young and Rev. P. T. Klapp.

3:00 p. m. What can women do for the best interests of the Master's cause in the Christian Church? General discussion.

Let all the speakers be prepared for the duties assigned them, and be present on time. We trust all the churches will be represented. The churches of this district are: Pleasant Grove, Va., Union, Va., Hebron, Lebanon, Mt. Auburn, Pope's Chapel, Mt. Carmel, Walnut Grove, Youngsville, Oak Level, Good Hope, New Hope, Beulah, and Liberty (Vance).

S. B. KLAPP, Sec'y.

Youngsville, N. C.

From Rev. J. W. Wellons.

I commenced a protracted meeting at

LIBERTY

in Vance county, N. C., the third Sunday in October, which lasted eleven days. And resulted in the conversion of 46 souls—32 of whom joined the church and 22 were baptized. There are yet others to join and be baptized at the next meeting. Quite a number of penitents were left asking the prayers of God's people, at the close of the meeting. This was a great work. I was assisted by Rev. S. B. Klapp three days, Dr. Herndon two days and by Bro. R. C. Coghill a good portion of the time. The meeting, no doubt, might have gone on several days longer with profit, but we had to close and look after other duties.

Among those who joined were 8 heads of families.

WALNUT GROVE.

Our meeting at Walnut Grove was so much disturbed by the rain and affliction, we had but small congregations all the time. The meeting lasted five days and resulted in the refreshing of some lukewarm members and one convert and one addition to the church who will be baptized at next meeting. Rev S. B. Klapp was with me here three days.

POPES' CHAPEL.

My meeting at Popes' Chapel was very good. I never witnessed more of a refreshing season among the members. A real season of rejoicing and reinstating the lukewarm mem-

bers. We had a number of penitents at the altar for prayer, but too much engrossed with the world to give up for Christ and consequently they were not converted. We had only one addition to the church. Revs. S. B. Klapp, K. D. Holmes and R. C. Coghill were with me, a portion of time, the latter all of the time.

J. W. WELLONS.

Franklinton, N. C.

From R. C. Coghill.

DEAR BROTHER: The Rev. J. W. Wellons closed a meeting of seven days on Friday before the first Sunday in this month at Popes' chapel, resulting in a most gracious revival of the church and great rejoicing with the people of God, and while we deplore the hardness of the unconverted, yet we hope that lasting good was done in the reclaiming of two souls to the church and one joining its fold. A great hinderance to the meeting was a man preaching in the streets of Franklinton ridiculing churches and setting himself up as the best of all. This writer being invited by Bro. Wellons to help him at Popes' boarded the cars at Henderson on Saturday before the fourth Sunday in September for Franklinton, being met by Bro. S. R. Lowry, conveyed to his home in two miles of the church. Meeting the Rev. Dr. W. T. Herndon on the cars, I found him a pleasant companion and he was also bound for Popes', and I enjoyed his good sermon on Sunday morning and lecture for Elon College—hope he gathered a good sum for its benefit. The writer tried to preach the afternoon sermon.

Monday Bros. Wellons and S. B. Klapp preached to divine acceptance and the Rev. Kenneth Holmes preached a sermon on Thursday that cheered our hearts and we hope the good done will be gathered many days hence. Bro. Wellons closed the meeting on Friday before the first Sunday in this month and on Saturday morning Bro. Wellons took the writer in his buggy for Good Hope church where we tried to preach that evening and Sunday morning, thence to Walnut Grove church at night. So closed the labors of the week.

R. C. COGHILL.

Gillbury, N. C. Oct. 15, 1891.

Long's Chapel, N. C.

DEAR BROTHER BARRETT:—We have held our protracted meeting; we had a very interesting one; there were five conversions and the church greatly revived. Oh! how it makes our hearts rejoice to see sinners turning from their sinful ways and giving their hearts to Jesus; may they ever abide in his love and prove

to be bright and shining lights to the world. Prof. Atkinson preached for us on Sunday the people were well pleased with him. I feel proud of our young preachers at the college. Brother Wicker assisted our pastor two days in the meeting, he is a noble young man and an earnest worker in the Master's cause, his sermons were excellent. We have a good pastor, I think he is fully consecrated to the Master's cause. Brother Barrett, the greatest drawback to our cause is the pay of our ministers, a great many members of the church think they ought to preach for nothing. Oh! if our people could realize the sacrifice some of our noble men are making for the cause of Christ, they would be willing to give more liberally—take the college, see what that noble man, Dr. Long, has done—take the CHRISTIAN SUN, what a struggle it has had to keep a live and yet there are members that are able and will not support their church paper, nor will they help support the college. I cannot see how such members can love the cause of Christ and act so selfishly. Oh! that we could all realize our duty—to give more liberally of our means as the Lord prospers us, for the Lord loveth a cheerful giver. I think we will get up all of our Missions funds by Conference. Our church is in a very prosperous condition and may we all continue to dwell in peace and harmony, for in "union there is strength"—united we stand, divided we fall."

J.

Nov. 4th, 1891.

DEAR SUN:—The revival meeting at Burton's Grove commenced 4th Sunday in September and continued until the following Thursday. Rev. J. W. Patton of the N. C. and Va., Conference conducted the meeting and was without ministerial assistance, as the writer was confined to his bed of sickness. The meeting resulted in nine confessions. The congregations were large. Bro. Patton made a fine impression as a preacher. I am greatly indebted to him for his assistance; also I am indebted to Bro. N. G. Newman for preaching for me during my sickness. During the latter part of the past year my health was very poor, but I am now improving and am full of hope for the present year. I shall serve the church at Waverly, Spring Hill and Union (Surry) this year.

Very truly,

M. W. BUTLER.
Waverly, Va. Nov. 5th, 1891.

Elon College Notes.

We can hardly realize that the first quarter is up and that one fourth of

our college year now lies in the back ground. But such is the case and now we strike a down grade movement for Christmas and examinations and home. If I were an artist and wished to represent time on canvas I should paint a great huge bird, peering with steady eye into the beyond and having great strength combined with wonderful fleetness depicted in its wings. Those wings should be represented in rapid motion bearing upon them two worlds, yet bound together and upon the one I should write "Vice," and on the other "Virtue," and in the distance fronting the huge bird a chasm should yawn and upon its infinite depths the word "Eternity" should be stamped. And if it were desired to make the distance between the bird "Time and the chasm "Eternity" very short, I should represent schools and colleges all along the way, for if "Time flies and the sun do move" are facts realized by any class of people it must be surely students at school. One of the great difficulties of the student's life, however, is being able to perceive and feel the reality of this fact until about three years (and some time more) of his college life has passed.

There are two facts about life which mankind in general seems to be very regardless of: First that it is the days that make up life, and second that every person writes his own biography—the heart and mind being the pen, the deeds being the ink and time being the paper with and upon which the writing is done. I love that great and good man, Jonathan Edwards, in general for his noble life and tireless energy and especially for three of those "seventy resolutions" that he made to "regulate his heart and life." They ran thus: "Never to lose one moment of time, but to improve it in the most profitable way I possibly can."

"To live with all my might while I do live."

"Never to do anything which I should be afraid to do if it were the last hour of my life." Grand resolutions those, and what a world this would be if all men everywhere would realize them.

Last Thursday was the day set apart for our school to attend the Exposition. Nearly one hundred went down and the general verdict is that we enjoyed it—or at least would have done so had not the train which was bringing us back "broken down" and delayed us some five hours. We were met in Raleigh by Dr. Barrett (and the hack drivers and street cars) and conveyed to very pleasant quarters fitted up for us by the "Ladies Aid Society" of the Raleigh Christian church. And there were several of our friends to greet us and enjoy the day with us. And there were oysters fresh and

delicious—just from, Virginia. And how we all did enjoy them—I mean those oysters and the Exposition and the way we were entertained and the rest.

Mr. and Mrs. W. J. Lee and Mrs. Mittie Ames and Miss Mamie Lee returned with us and are at the college for a few days. We are glad to have them with us and only hope their visit may be as pleasant to them as it has been to us.

Mr. E. T. Cobb of Franklin, Va. who has a daughter in school here and Mr. J. S. Cobb who has a sister here also, paid us a flying visit last week. Thanks, come again.

Our music department increased to such proportions that we were compelled to secure an assistant teacher in that branch and the services of Miss Lorena Long of Graham have been secured for the time being for that position.

J. O. ATKINSON.

Nov. 7 1891.

An Unsettled Question.

There is an important question to be settled very soon, and the settlement of that question will affect this American nation materially. It will prove a blessing or curse according to the decision. The question to be settled is in regard to the observance of the Sabbath at the World's Fair to be held in Chicago. It is a national Fair and the anti-Sabbath people demand that it be kept open seven days a week, and in so doing they demand a wholesale condemnation of the Sabbath and they with this question unsettled have the audacity to ask congress to lend money to aid in Sabbath breaking. It is to be hoped that not one cent of money will be given or loaned to aid in breaking the Sabbath, and in so doing bring blight and withering curse upon this fair and God-given land of ours. Should the Sabbath breaking part of the American people succeed in having the Fair open on Sunday, then there will rest a curse upon this fair land of ours that will carry her to the grave. No nation can violate the Sabbath and live. There is not time enough to argue the question but we as a Christian nation must protest and protest loudly, against Sabbath breaking. We cannot afford to take this new departure toward Atheism. It will bring inevitable ruin. If the gates are open on the Sabbath Christian people of every name and nation should stay away. There is no reason and can be none for keeping open the gates on Sunday except the hope to increase the gate fees. That hope ought to die, and the Christian people, Sabbath loving people, of the U. S. and of the world ought to kill it. Re-

member the Sabbath day and to keep it holy." Exodus 20: 8.

P. H. FLEMING.

Graham, N. C. Nov. 6, 1891.

A Great University.

The Oxford University income amounted to £65,000 last year, of which £30,000 came from fees and other internal service, the degree fees alone coming to just £10,000. The University draws about £16,000 from various external sources, £13,000 from trust funds, £6,000 from the colleges, and the profit from the Clarendon press was £5,000. It speaks well for the administration of the University property that "agency and management" cost only £220. Professors take about £10,000; University officers, £5,000; examiners, £5,000; and readers, £2,500. The Bodleian cost £7,500, the museum £4,300, the Taylor institution 2,000, and the botanical gardens 1,100, while 6,000 went in various internal expenses, and interest and sinking funds in loans accounted for 5,500. The University income does not now vary from year to year, except in quite small amounts.

The Railroad to Damascus.

The engineers are busy surveying the line for the proposed railway from the Syrian coast to Damascus. At present they are all at work in the mountains, immediately north of the Sea of Galilee. The actual laying of the railway, they think, will begin at Acre in three or four months.

The Cause of the Floods in Spain.

It seems the terrible floods on Spain were caused by the denuding of her mountains of trees. This causes very severe droughts, followed by great storms. If any thing could make the people of the United States save their forests on the mountains and hills, surely such warning will

Presbyterian Synod of Kansas passed resolutions declaring that the synod views "with apprehension the concerted efforts of the Roman Catholic hierarchy to denationalize our institutions by substituting the nationalisms and customs of continental Europe in their place, and we insist upon the teaching of the English language in all the public schools as the language of this country." The government is denounced for appropriating money to the Catholic Indian schools, and is urged to establish unsectarian public Indian schools.

The Christian Sun.

THURSDAY, NOVEMBER 12, 1891.

REV. J. PRESSLEY BARRETT, D. O., EDITOR.

EDITORIAL NOTES.

Be sure to read what is said in this issue of "Peloubet's Notes."

* *

Dr. Maple is interesting. Follow him closely and you will be well paid.

* *

We have good news in this issue from Rev. J. W. Wellons' field of labor.

* *

Preaching at Antioch, Isle of Wight Co., Va., next Sabbath at 11 o'clock A. M.

* *

Renew your subscription—if your time is out—do not wait another week, do it now.

* *

See District Meeting notice in the "News from the Field" in this issue, and also on last page.

* *

One of our lady writers takes Dr. Jones' view of the expulsion of members—she speaks for herself in this issue.

* *

"Polly Pointer" is after Mrs. Touchmenot and "her crowd," with a vim this week. Perhaps Mrs. T. will not hereafter think that P. P. could not manage the question of "mild preaching."

* *

The *Christian Visitor*, published at Suffolk, Va., is the organ of our colored brethren. The first copy is very creditable indeed. Rev. S. A. Howell editor. We wish it the highest success.

* *

Rev. A. A. Morton of South Portsmouth, R. I., is dead. He was in the prime of life and a lovely character. We met him at Stanfordville, N. Y., more than ten years ago. We tender a brother's sympathy to the bereaved ones in their sad affliction.

* *

President Long of Antioch College gives Dr. Jones a pretty sharp call in this issue on the 'expulsion of members' of a church for bad conduct. Dr. Jones will evidently give the matter attention. It looks now as if the "props" will have to give way somewhere, but let us wait and see what we shall see. Meanwhile let us all think for ourselves a little and read everything we can get on the subject, and then form our opinions.

An Unjust Inference.

In speaking of Japan, Sir Edwin Arnold says:

"If a man asks you for charity in Japan, give him what he wants, for he is starving. Begging is not practiced here, as the poor are supported by their relatives."

You have heard of the "Comedy of Errors"—well we will change the phraseology and call the above sentence from Sir Edwin Arnold's address a "medley of errors"—for in it is as complete a mixture, not of truth and error, but of *errors*, as you will find in a day's reading. His statements conflict. He first says if a man asks you for anything in Japan, you should give it to him, for he is starving. He immediately follows that statement with this: "Begging is not practiced in Japan, as the poor are supported by their relatives." That is singular indeed, begging is not practiced in Japan, but if you should be begged, you should give, etc. Then he says the relative of the poor who have no relatives, or having them, they are all too poor to even help in so good a work? This is a "medley of errors," indeed. We clipped the above from our excellent contemporary, *The State Chronicle* of this city. Upon it the *Chronicle* offered the following comment.

"And yet, with this honesty incomparably ahead of ours, we send missionaries to Japan."

And this is what we started out to say is an unjust inference—that because they have no beggars in Japan (which we do not believe to be true) while we have many in this Christian land, is no reason why we should not send them missionaries, for while the absence of beggars in Japan implies only a moderate wealth, which this nation also enjoys, the absence of Christ in their lives implies a moral and spiritual dearth in Japan which is not the curse of America. This being true, to send missionaries from Christian America to heathen Japan is not a hypocritical presumption, as our beloved brother of the *Chronicle* intimates, but a high duty, for the act is an effort to give a people a good thing which they havenot. If Japan were to send missionaries to America because of the difference in the distribution of her beneficence, Japan would be performing a needless work, because we have what she has, but when we send Japan missionaries to carry them the everlasting Gospel, we send them what they have not, and what they so much need, so that if we concede her excellence in caring for the beggars, it is not just to intimate that it is presumption in us to send them missionaries of the cross, for the Gospel is what they have not, but need. It is a fact we have even

more than they in the way of charity for the poor, for whereas, as Mr. Arnold puts it, the relatives of the poor provide for them in Japan, under which system the poor who have no relatives would necessarily be left to suffer, while with us our charity has assumed an organized character under which all classes of deserving poor are provided for. This superiority of the American plan over the Japanese is a direct product of Christianity, just what our missionaries are seeking to introduce into the Japanese mind, heart and life. When they have succeeded, Mr. Arnold, if living, will see charity assume an organized character in Japan, and its superiority over the system, now in vogue there, of having the relatives provide for the poor, will be as superior to it, as is Christianity now superior to heathenism. We submit that, while we have some vagrants who trouble the soul of the covetous in asking alms, our manner of providing for the poor is infinitely better than is the Japanese. We feel that our excellent confrere, the *Chronicle*, ought to correct itself and withdraw the unjust inference contained in the paragraph quoted above—will you not do it, Bro. Daniels?

PEN PICKINGS.

The Virginia Valley Conference wants a preacher. Who will go to their assistance? It is a rich country and a kind hearted people. We should be delighted to see that field occupied, but we really know of no one who can be had for that field.

The Hymnary is looked for weekly—we are expecting it day by day. Many of our readers are impatient in their waiting. It will be ready as quickly as it can be finished in an acceptable manner, and we confidently look for the finest Hymn Book we have ever had.

The Deep River Conference met last week and had delightful weather. We had hoped, up to almost the last minute, to attend, but circumstances, over which we had no control, stood in our way. We hope some of our brethren who were in attendance will give us a full account of the work.

Mrs. E. M. T. in this issue of the *SUN*, closes her most interesting letter, giving an account of a trip she has recently made, in company with a party of friends, to New York city and State. The first part of her letter appeared last week. Mrs. T. wields a facile pen and we hope to here from her oftener in the future than we have in the past.

The editor and his family have had a season of rare social life for a few days past in the presence in their home of loved friends from Eastern

Virginia, among them we may be allowed to name Mrs. T. R. Gaskins, Mrs. Annie Everett, Mrs. Edgar Lawshe, Miss Cora Stanwood, Mrs. Jos. A. Barrett and two daughters, Bro. W. J. Lee and wife, Mrs. Mittie Ames, Miss Mamie Lee, Bros. R. T. West, D. J. Bowden and J. H. Harris. It was a real pleasure to have these friends in our home, and their visit will long be remembered as a bright spot in our life in Raleigh.

Delegates to the North Carolina and Virginia Conference should read carefully the notice in this issue from Rev. J. L. Foster, the Secretary of the Conference and Bro. S. D. Farmer, the Secretary of Pleasant Grove church. We may here add that the cheapest way for all delegates who can get to Durham on Sunday night is from Durham to South Boston, via. the Durham and Lynchburg R. R. The train leaves Durham at 5 o'clock, a. m. The day will be spent at South Boston and reach News Ferry at 7 o'clock Monday night. Rev. W. G. Clements and the Damascus, Morrisville and Durham delegates will go this way.

We hear much said now a days about preachers being too severe in their denunciations of sin. Many go so far as to denounce the preacher and declare that it is unscriptural and all wrong. In this issue Mrs. "Touchmenot" attacks "Polly Pointer" on this point and we are heartily glad of it, too, for the reply brings out the truth as the Bible contains it, and we commend to all of our readers a careful reading of Mrs. "Touchmenot's" letter and "Polly Pointer's" reply. It shows fully the truth of the Bible as to how Jesus and some of the Apostolic preachers did preach, as touching the sins of the world. We hope all our readers, and especially those who have been denouncing their pastor's too fearless assaults on sin, will give Polly Pointer a careful reading this week.

They have an excellent custom at Elon College. Every morning some member of the faculty conducts religious services, and on each Saturday morning the professor who conducts the services gives to the students a brief *resume* of the current events of the country for the past week, and in this some excellent work is done. We heard visitors, who were present last Saturday morning, when Prof. Holleman gave the *resume* for the week, say he did it well and gave them a clearer idea of what is going on in the world than they could have gotten without much reading. We like the idea. By the way they say Prof. H. has a way of doing everything he undertakes well and we are

glad of it. He is very popular with both the faculty and the students, as every man should be who is faithful to his duty. He is a hard worker and a patient teacher.

A "Bridal Souvenir" is the title of a dainty little volume which a minister ought to keep on hand, as a present to every couple he marries, when they pay him a fee large enough to justify it. It has a beautiful certificate of marriage, together with sixty two pages of highly interesting matter on such topics as the "Relation of Husband and Wife," "The Marriage Vow," "The Law of Divorce," "No more Twain," "The Empire of Woman," "The Secret of Conjugal Happiness," "Bridal Union," "Wedding Song," "The Helpmeet," "The Duties of the Husband," "The Duties of the Wife," "A Wife's Power," "Forbearance," "Heavenly Love," and many other kindred subjects, making a valuable compendium of matrimonial literature and is published by the American Tract Society of New York City. Price 60 cts per copy. Send and get a sample and examine it for yourself.

"CHARACTER SKETCHES" by Rev. G. A. Lofton, D. D., is the title of a new book from the "Southwestern Publishing House," Nashville, Tenn. It is printed on fine paper, well illustrated, nicely bound and rich in contents. The pictures alone are worth the price of any ordinary book of the same size. The name of the book correctly represents it. The first picture shows up the character who goes around "gouging" into other people's eyes, looking for moles, while he gives no attention to the beams in his own eyes. The picture which shows the devil fishing is very good. In fact they are all grand. The book had a sale of 28,000 copies in the first 14 months after its publication, and the orders go in for it rapidly. It is sold by subscription and the company issuing it—The Southwestern Publishing House, Nashville, Tenn.—wants agents. It is a reliable house and if any of our readers would like to sell the book, let them write for terms as above.

PERSONALS.

ROACH.—We met Rev. W. H. Roach of High Point, N. C., a few days ago. We are glad to hear that he is doing well. He will probably take work in Wake county, N. C.

DEMAREST.—We have heard that Rev. R. H. D. Demarest of Berkley, Va., will likely serve the church at Holland, Va., the coming year. He is a young man and was licensed at the last session of the E. Va. Conference. We wish him great success in his chosen work.

HERNDON.—Rev. W. T. Herndon returned Monday from a trip to E. Va. where he had spent several days in canvassing for Elon College, and as we are glad to learn with considerable success. Elon College ought to have the full support of every lover of the Christian Church. Has it yours?

DRAPER.—Rev. Alice A. Draper, of Westport, Mass., soon closes her work there, having reserved three months for special Evangelistic Services. Churches and pastors desiring aid, will do well to correspond with her. References, Rev. C. J. Jones, D. D., Norfolk, Va., Rev. E. A. Hainer, Haverhill, Mass., and Rev. A. H. Morrill, Eddytown, N. Y.

President Long of Antioch College Replies to Dr. Jones.

DEAR BROTHER BARRETT:—Although I am chin deep in work, and have a great distaste for what has even the appearance of captious newspaper controversy, I cannot refrain from writing you a few lines in regard to the fluent but illogical article by our talented Dr. Jones, in regard to "An Important Question." It is a misfortune that church trials do have to take place. It is no doubt true that many have been held, in the history of the church, which have only tended to confusion and bitterness. Too often the remedy is worse than the disease. However, if our leading religious teachers should promulgate the idea that the Scriptures do not justify the local churches in the discipline of members, the day of great laxity in conduct would soon dawn. I presume all well read theologians would accept, in the main, Dr. Jones, definition of "The Church." "That the church has certain prerogatives," says Dr. Mauntain, "will hardly be denied by any one." Its constitution certainly involves so much. These are clearly specified in the word of God.

I. The Church *teaches*, Matt. xxviii; 18-20; Acts. ii; 42, etc.

II. The Church has the right and duty to *conduct public worship, administer the ordinances, etc.* Matt. xxviii; 19-20, I. Cor. xi.

III. The Church has the prerogative of exercising *discipline* over its members. The church certainly has the right so to do, and is *commanded* to exercise a patient, loving discipline over its members to the excluding from her communion the unruly and impenitent. Such is undoubtedly the teaching of our Lord Himself in Matt. xvii; 15-19. I think Dr. Jones wrote too hurriedly at this point. If he had looked a little more carefully at this passage, and its connection, he would

hardly have written just as he did—That our Lord meant by treating the impenitent offender as a "heathen and publican," that fellowship is to be withdrawn from such a person is evident, I think, from verse 18. What is this "binding" and "loosing" but judicial action in the case; and our Lord Jesus declares that what is thus done by his authority and in the way and spirit he has commanded, receives his divine sanction, and is ratified in Heaven. So, too, verse 19 of this chapter should not be dislocated from its connection. I believe it means this: that where two or three agree, either in prayer or in the exercise of loving and patient discipline, the Lord, according to his promise, is with them.

In all loving kindness, the only object in writing, is the fear that the article by our good Bro. Jones, although he says he is only expressing his own views, will do great injury, it not *speedily* and thoroughly corrected. I, too, only express my own views.

That Christ *does* command this duty of discipline in His Church, and expects it to be applied in the spirit of himself, is clear from Rev. ii, 12-16, ii, 17-20. A careful re-reading will convince Dr. Jones of his error. For observe both these churches, Pergamos and Thyatira, are reproved for tolerating evil in them—evil represented by the doctrines of Balaam and Jezebel—whatever this was (I have a notion as to what it was). Obviously Jesus expected his people to deal with it and to judge and put it away. They had not done so, hence He announces that He will do it himself. It is discipline of the most solemn kind.

The same truth is taught by Paul I Cor. v. I hold that Paul speaks with divine authority, in the Bible, (to us) as the Lord Jesus Himself, because inspired by the Spirit. For see this immense fact brought out in I Cor. vii, where the apostle claims for his words the same authority as that of Christ. The Bible makes no difference as to authority between the words of an inspired writer and that of the Lord. The same doctrine is taught in II Thes. iii, 6.

In your editorial you say—"Dr. Jones takes the stand that if our divine Lord ever gave distinct directions for the expulsion of an offender, from the church, he has never been able to find such directions in the Bible. Now, brethren, what do you think of it? Dr. Jones asks that others also give their views. It has long been customary in our branch of the church of Christ to expel offenders when the degree of the offense was deemed sufficient. Now, it is claimed that there is no Bible authority for such action. Is that true, or

not true? Let us have the light on the question—all, any of our readers can give, for if our practice in the past has been contrary to the Bible, we ought to ascertain the fact and change at once. If we are already right, a full discussion of the matter will but fix us in our practice. If we are in the wrong, certainly as a Christian people we should desire to find it out. The Sun's columns are open for such a discussion. Give us your thought well matured and expressed in a condensed form."

I have given you my ideas. It will not be my purpose to make any reply to any criticism or rejoinder from any one. Far be it from me to encourage, when it can with safety to the church be avoided, what are called church trials. I trust, however, that the day will never come when the Christian church will adopt the idea that there is no Bible authority to exclude or expel the scandalous and incorrigible offenders from her fellowship.

DANIEL ALBRIGHT LONG,
Yellow Springs, O., Nov. 4, 1891.

NOTICE!

Rates and Routes to Conference.

On account of the North Carolina and Virginia Christian Conference, the Commissioners of the Associated Railways of Virginia and the Carolinas have named the following round trip rates from prominent points, with rates from intermediate points in same proportion:

Charlotte	\$7.20
Clarksville	3.85
Danville	1.25
Greensboro	3.85
South Boston	.50
Durham	5.10
Goldsboro	8.10
Henderson	5.60
Raleigh	6.10
Winston-Salem	5.40

ROUTES.—Parties east and south of, and from Raleigh, have choice of two routes: Via Durham, Greensboro and Danville, leaving Raleigh at 1:30 a. m. Monday via Greensboro and arriving at News Ferry 2:00 p. m. same day; or leave Raleigh at 6 p. m. via Greensboro, arriving at News Ferry 2 a. m. Tuesday. Again, via Durham, Oxford and Keysville, leave Raleigh 9.15 a. m., arrive at News Ferry 7.30 p. m. same day. The rate on either these routes is the same, \$6.10 from Raleigh and in same proportion from intermediate points.

Again parties at, south and east of Durham may go via Lynchburg road, leaving Durham at 5 a. m.; rate to South Boston, \$2.15, thence via R. & D. to News Ferry, rate 50c, arriving at News Ferry 7.30 p. m.

This is the best program I can possibly give you. See Bro. Farmer's notice on page 134. Tickets are ordered on sale Nov. 16, good till Nov. 23 inclusive.

Very truly,
J. L. FOSTER, Secretary.
Raleigh, N. C., Nov. 10, 1891.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

What do you think about our Corner this week? It looks healthy again, and you should try to keep it as bright as this all the time. This beautiful weather makes us feel young, wish that we could leave the old office and take a good romp, with a heart as light and free as the happiest of the cousins. The little story entitled "A Turning Point" is finished this week. I hope you have enjoyed it. O, if we all would willingly do the work we have before us, how much more pleasant life would be!

YOU'LL REAP WHAT YOU SOW.

Be careful what you sow, my boy,
For seed that's sown will grow,
And what you scatter, day by day,
Will bring you joy or woe.
For sowing and growing,
Then reaping and moving,
Are the surest things e'er known,
And sighing and crying,
And sorrow undying,
Will never chance seed that is sown.

Be watchful of your words, my boy,
Be careful of your acts,
For words can cut, and deeds bring blood,
And wounds are stubborn facts,
Whether sleeping or weeping,
Or weary watch keeping.
The seed that is sown will still grow;
The rose brings new roses;
The thorn tree discloses
Its thorns as an index of woe.

Be careful of your friends, my boy.
Nor walk and mate with vice;
"The boy is father to the mat;
Then fly when sins entice;
The seed one is sowing
Through time will be growing.
And each one must gather his own;
In joy or in sorrow,
To day or to-morrow,
You'll reap what your right hand hath sown!

—Selected.

Dear children, what kind of seed are you planting? Are you sowing little deeds of love, little acts of kindness, that will yield you fruits of joy in the great Hereafter!

Cordially yours,

UNCLE TANGLE.

STEBBINS, Va., Nov. 1, 1891.

DEAR UNCLE TANGLE:—I will attempt to write again after such a long delay. You asked us to tell you how old we are and if we are church members and how long we had been members of the BAND. I am thirteen years old and a member of Pleasant Grove church, and this is the second time I have written to the BAND. I will ask a question: Who dwelt in the land wherein his father was a stranger in the land of Canaan? I will close with love to all.

Your niece,
MARY C. CLARADY.

Mary, we are glad to hear from you again and hope you will not wait as long before writing again.

CORAPEAKE, N. C., Oct. 27, 1891.

DEAR UNCLE TANGLE:—I guess I have been silent long enough so I

will write to-day. I hope to see many nice letters this week. You are so kind to write such good letters for my children. Uncle Barry could have not got a better one to take his place. Our Sunday school is moving on nicely. We are working to get the banner again, but I fear we won't. It is so pretty, so many want it. We are busy picking out cotton but it is not near as good as it was last year, but we expect good always. I am seven years old and have been a member of the BAND about two years. I send five cents to the BAND which I earned picking out cotton. I will close for fear you can't read this. With much love for you and all the cousins,
Your little nephew,
ALEX. R. BRINKLEY.

Good for you, Alex. I hope you will long be a member of the BAND. I hope you enjoy your work and be able to do much for the church, Sunday school and the BAND. There is nothing gained without an effort, so if you want the Banner work for it and you stand a good chance to get it.

CORAPEAKE, N. C., Oct. 27, 1891.

DEAR UNCLE TANGLE:—As we all seem to be neglecting to do our duty to the Corner I will attempt to write again. What has become of the cousins? I hope they are doing something good while they fail to write but we ought to know how gloomy it makes dear Uncle Tangle feel when he has to write alone. I hope it will not be the case any more. I am begging for the banner and every body I ask, nearly, has given me a little. I have had my barrell two weeks. I hope we will get it again. Our picnic at Franklin Grove was grand. Every body enjoyed it. We had all could be wished for—a large crowd and a beautiful day. I will try to answer your question: I am ten years old but don't remember exactly how long I have been a member of the BAND, some four or five years.

From your little niece,

MINNIE BRINKLEY.

A nice little letter, Minnie, write often. Like you, I hope the cousins are doing good while we are not hearing from them, but I think we have a nice lot of letters this week, and hope for as many more each week to come.

CORAPEAKE, N. C., Oct. 27, 1891.

DEAR UNCLE TANGLE:—I have intended writing to you for the last two weeks but have neglected it till now. I have been busy helping papa get his crop in. Our corn is good and I feel so thankful, but our cotton and peanuts are sorry. We have had two deaths near us lately one was one of our neighbors, which we all regretted so much. He died from home. He was taken on his way to court and never spoke any more. It was so sad but I hope he is better off. There is a great deal of sickness about

here. I will answer your question: I will soon be twelve years old and have been a member of the BAND three or four years. Uncle Tangle I think you are so kind to give us such good advice. We ought to do what you wish and I am sure you would be glad. Mamma tells me she wants me to be good and be like the boy you wrote about. For fear I will tire you and the cousins I must close. I send five cents to the BAND. With much love to you and the cousins, I am as ever, Your nephew,

SAMMIE BRINKLEY.

Sammie, we are glad to hear from you and want you to write often. I hope you will do as your mother wishes. I think a fellow's mother is to be loved and obeyed above all other earthly friends.

COURTLAND, Va., Nov. 2, 1891.

DEAR UNCLE TANGLE:—I will write a few lines to the BAND. I do not think the cousins take the interest in the Corner they should. I think whenever there is a question asked by any of the writers some one should try and answer it. I will answer the question you asked in regard to my age and the length of time I have been a member of the BAND. I was nine years old the 8th of last August, and have been a member of the BAND but a short time, I will say about eight months, but I hope I shall remain a member all my life, for I think it is a grand thing and I do enjoy reading the cousins' letters, especially Uncle Tangle's. I hope you will write long letters every week. What has become of Cousin Pattie Newnan? O I wish I could write such sweet letters as she does, if I could I would be sure to write a long letter to the BAND every week. I would like for some one to tell me who was the first person John ever baptized. Enclosed please find ten cents for the BAND, hope it will do some good. I remain as ever a little cousin,

LULO A BEALE.

Lolo, if you keep on writing, your letters will be hard to beat. I will let Pattie answer for herself. I hope you will write often.

CORAPEAKE, N. C., Oct. 27, 1891.

DEAR UNCLE TANGLE:—The Corner looked more encouraging last week than it has been. I hope the cousins will keep it full of nice letters hereafter. I will try to answer your question: I am thirteen years old but don't remember exactly how long I have been a member of the BAND, some four or five years, I guess. I belong to the Christian church at Cypress Chapel. I hope you and the cousins will pray for me to hold out to the end. Uncle Tangle, since I wrote before I have been visiting relatives near Antioch where Uncle Barry is pastor. It is a grand old church. I had the pleasure of visiting his brother, J. A. Barrett, they are as nice as they can be. I expect he will make little Pressley a preacher. I had a delightful time while I was gone. Next Sunday is the last time Uncle Butler will preach for us

before Conference. but I hope he will preach for us again next year. He will have a called meeting Saturday to finish up business as our last meeting time was so rainy. I want to go, for I love to hear him. With love to you and the cousins I am as ever,
Your niece,

MATTIE BRINKLEY.

An excellent letter, Mattie. We want to hear from you often, for the more letters the better are we suited. I am glad you love to hear your pastor, and the Bible tells us to be not only hearers of the word, but doers.

A TURNING-POINT.

She had slipped into her working dress again, she was about going downstairs, saying to herself, "I believe I'll leave my dress-kirt right on the bed. I'll want to put it on directly after dinner, and it's such a bother to—but no, it isn't either," and she ran for a stool, stood upon, and hung the pretty gray skirt in her closet.

"I started to get the turnips ready," said Mrs. Meredith, as Lena came into the kitchen, "but I had to come back again to my preserves."

She was bending over the fire, stirring the fruit, her face very red from the heat and exercise.

"Are you preserving, mother?" exclaimed Lena. "I didn't know it."

She wondered whether her mother were doing this hard word "willingly." Preserving always appeared to Lena one of the most troublesome of things. And her mother had even thought of getting the dinner, too—and that willingly!

"You ought not to have done any thing about dinner, mother."

"I haven't done much but set the table, dear. I didn't like to interfere with your holiday." Mrs. Meredith's voice was very cheery as she stirred away at the fruit.

"She's doing that willingly," Lena decided, and she herself took up with great spirits the turnip paring her mother had begun.

"I thought we'd have the steak, mashed potatoes, and the turnips," said Mrs. Meredith.

"And there's a mince pie all baked. It needs only to be put in the oven and thoroughly heated."

"Papa doesn't like mince pie very much. Shan't I make something for him?"

Mrs. Meredith turned to look at Lena. There she sat cheerfully slicing the turnips and saying, "Saturday's a holiday for a professor as well as for a school girl, and I think it would be nice to make pap's favorite desert! Don't you think so?"

"Well, I thought, myself that one of those sponge-cakes with some whipped cream would be nice, and rather improve the dinner. But I didn't know that you would be willing to take the trouble."

Willing—trouble. Was the whole world hereafter to revolve around those two words?

It so happened that Lena did not get out the new dress again that day. By the time the dinner dishes were all out of the way, and the fruit all canned and labeled, there was not much time before some biscuits were to be made for supper, and with one demand and another it was nearly eight o'clock before she took up her journal.

She was seated in the easy chair again, now, under the soft light of the lamp, and reaching for the paper on the table she cut from it the words: "Nothing is troublesome that we do willingly." They came at the end of a column, and on the margin below Lena wrote, "And there is real happiness if we do it."

"I ought to have made my part sound more finished," thought Lena, as she read it all over.

"If I had added, 'and willing doing brings happiness,' it would have rounded it out better. Still, happiness doesn't wait for the end to come. Happiness goes right through it all. I wonder if I ought to write it all out in my journal: How I have resolved to take this as my motto through life, and tell about all that has happened to-day; how disagreeable things turned into agreeable ones as soon as I did them willingly? No, I think I'll put only the motto with the date. Let me see," turning back the leaves, "what I wrote last Saturday. O yes—all about our going nutting in the morning, and our jolly ride home in the afternoon, and the tea party at Flo's and the cantata of 'Esther' in the evening. Why, what a full day that was, and how very unimportant to-day is in contrast!" Then bending over the clear page, she wrote:

"Saturday, October 18. 'Nothing is troublesome that we do willingly.' A very uneventful day."

And yet there never had come, and there never came, into Lena's life a more important day than this. —St. Nicholas.

Reflections On The Lesson, For Nov. 15, 1891.

The Son of God upon his knees! What a spectacle to behold! God in the flesh communing with God in the spirit. Surely every human being who studies this lesson even in the most superficial and mechanical manner must be impressed with the grandeur and solemnity of that scene.

While there are many thoughts connected with the lesson which we would like to dwell on, yet we will take up the space allotted to us with but two,—two capable of being elaborated into grand and helpful sermons.

The first is, *the importance of every Christian's praying*. Christ was perfect. Perfect in physical form, perfect in spiritual development. He had committed no sin of any description. In his own words he had completed the work his Father had given him. Oh that we all might perform the work which our heavenly Master has given us to perform. He completed this work without hesitation and without one single complaint. He was strong enough to withstand all temptation, and yet, *he prayed*. Prayer was a necessity to him.

There must be some connection with the Great Father of the Universe and that connection was maintained by prayer. Now, if Christ found it necessary to pour out his soul to God in prayer, and to draw strength and encouragement therefrom, how much more necessary must it be for us poor sinful souls whose imaginations are evil from our youth up! We have often seen men refuse to pray when called upon to do so in religious worship, giving it as an excuse that they did not feel it their duty. Reader, did you ever do such a thing? If so, let me point you to the example of him profess to serve, of him him who said, "Men ought always to pray and not faint."

The second grand thought is, *Christ prayed for the oneness of his people*. Can we not look abroad in the Christian realm to-day, and see the result of this prayer. Are not the followers of Christ closer together to-day than at any previous period since the time of the apostles? Religious persecutions are gone. No man is afraid to be a Christian now on account of persecutions. The different denominations work more in harmony than ever before, and the religious outlook is bright. Nero and Catherine De Medici are dead, and only now and then do we come across a man with a pate so lean and a heart so selfish as to want to put out of the way all who do not yield to his beliefs.

All hail to the halcyon days of Christianity which await us in the future, and farewell to all the so-called religious wars of the past.

Standing on One Foot.

The question "Should the church expel a member?" now open in the columns of the Sun for discussion seems to this writer an appeal to every Christian heart. To begin, I have never known any good accomplished by expelling any one, but have known a great deal of harm, for what individual standeth alone? This of itself seems "answer" enough. But I will go a little farther. Could a member of the church be expelled without first being "judged" by

somebody? How many times in the Bible are we warned to "judge not?" Some one may say, "there's no judging in the case; they are plain facts." I make no doubt that there are "plain facts"—as I should think they would have to be to justify the expelling of a member. But do we know the heart of the offender; the temptations and surroundings of that erring soul? Do we know what we would do placed in that position? Did we ever think "but for the grace of God that would be me?" The mote may be in thy brother's eye, but behold! the beam in thy courage. Were I on a committee of this sort, I would say to the brethren: "He that is without sin among you cast the first stone." And I verily believe that the prodigal would be "left standing alone with Jesus in the midst." I heard an impressive sermon on this subject once. The preacher said: "I think that the word that Jesus wrote on the ground, was forgiveness. For you all remember he stooped down and with his fingers wrote on the ground, *as though he heard them not*. I mean those Scribes and Pharisees, accusers of a certain woman." And that preacher further said: "I think after Jesus wrote that word, which to my mind, was forgiveness—that being the only mention in the Bible of his writing—that he smiled, seeing all these rascals had fled without throwing a stone." Who are we to judge, or pass judgment? Since the Father himself has passed all judgment unto the Son? To expose the faults of others is to expose our own. About the first day I ever went to school a little meddlesome-box on the opposite side of the room, said to the teacher: "Mr. —, That new girl over yonder is looking off her book." Said the teacher: "If you had been looking on yours, you would not seen her. Stand on one foot in that floor, sir!" I think I was about nine years old and I have seen that boy standing on the floor ever since. It is the only lesson I learned in that school that I remember.

I should think before expelling a member that he should be forgiven at least "seven times seventy," the admonition of the Saviour. By that time I think the light of our own body would be reflected in the offender and he would set about mending his evil ways. It would be a "hard case" indeed, that was not improved by such a course with Christ in the midst. "Without me, ye can do nothing." The fact is, if people were as anxious to help the unfortunate, as they are willing to condemn, this world would blossom into a Paradise, and the loathsome prisons of to-day would be turned into Refractories, surrounded by flower gardens, and there could be no need for expelling

a member from church. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."... Though I give my body to be burned, and have not charity, it profiteth me nothing. Thus saith the Apostle Paul, who knowing the bitterness of the Prodigal, knew also the sweetness of the "return." These lines are not written out of an over-plus of church-love (which I never possessed) but out of a full-heart for the side of mercy, which, I hope, in falling by the way side will lodge in good ground," and sometime, somewhere, help somebody to bear the burdens of a tried life. That's all.

M. S. W. H. GAY.

In Memoriam.

Mrs. SALLIE MAYES was born Oct. 28, 1805, and was called to share the joys of an endless eternity, Oct. 24, 1891. She was a consistent member of the Christian church at Antioch. She joined the Baptist church when very young and was a consistent member of that church until August, 1883, when she joined the Christian church at Antioch. She was the oldest member of Antioch church. She was highly respected by all who knew her. There can be no doubt that she died in the triumphs of a living faith in the Lord and Savior Jesus Christ. It was said by some that stood by her when dying that she was happy and would have been shouting if she had had the strength. Dear grandma has passed over the cold stream of death, and bids us to come trusting in the Lord. She leaves three daughters and a host of grand children, to mourn after her, but dear mother, aunts and cousins, we need not mourn, for she is safe in the arms of a dear Savior. Let us all live the life of a Christian and we will meet her in that world where death is not known. May we strive to meet her in that glory world—May the Lord bless and comfort all is my prayer.

W. J. PAYNE.

Double Head, Alabama, Oct. 30, 1891.

Departed from this life Nov. 1st, 1891, near Spring Grove, Surry county, Virginia, H. Candie Andrews, aged two years and seven months. He was the youngest child of Bro. Henry Andrews and wife, of Union Christian church. His days on earth were few and full of sufferings, but they are now ended, and the little life that so serenely and peacefully closed with a bright Sabbath, is doubtless enjoying the blessings of an eternal Sabbath above. The funeral took place from the home of the deceased parents Tuesday afternoon, conducted by the writer and attended by a large number of relatives and friends. I do most tenderly sympathize with those parents in their hour of bereavement. May the Lord bless and comfort their troubled hearts.

M. W. BUTLER.

Waverly, Va., Nov. 5, 1891.

My Northern Trip.

[Concluded.]

We rose on Sabbath morning to find if bright and beautiful, giving promise of a glorious day. We did not linger long over breakfast or toilets, for we are going to hear Talmage, and we must go early to get seats. We arrived at the Tabernacle at least fifteen or twenty minutes before services began, we were fortunate in securing seats where we were enabled to hear every thing. We were seated some minutes before the great divine made his appearance which gave us an opportunity for looking around upon the vast sanctuary whose seating capacity is so many thousands. The immensity and grandeur must be seen to be appreciated. We sat near enough to the window in which the stones from the Holy Land are inserted to read the inscriptions in gilded letters over each. The white projecting stone at the top is Calvary, the two parallel stones in the center upon which are inscribed a figure or character are the Law, the large clouded stone at the bottom is the Gospel. The wonderful organ is beyond my power of description. I only know that it is grand—magnificent. The organist and one cornet player leads the singing in which the whole congregation joins; the cornet player also with his instrument directs the congregation when to rise. To attempt to give any idea of the music of those thousands of voices accompanied by that grand instrument would be to fail utterly. He preached that day from the subject—"To this end was I born,"—Christ's words before Pilate, the 18th chapter of St. John and part of the 37th verse, a sermon which ere this has been read by thousands. We left feeling thankful that to us had been accorded the privilege of hearing this great man preach.

On Sunday night we accompanied Mrs. B.'s family to the Newman Mission in Jersey City, where we saw great manifestation of the Spirit. In this humble place of worship we felt and saw the Holy Influence. I would not take a great deal for my visit there, it gave me such an insight into what is being done in the great cities where so much vice abounds by those whose lives are truly consecrated, in building up the Master's Kingdom. They go out, as it were, into the waysides and hedges and bring in the lost and fallen ones that they may be brought under the holy influence and hear the glad tidings that Jesus died for such as they. While looking out for the souls of these poor wretches they also provide for the bodies—they take them in, give them board and lodging for certain length of time, and get them homes and situations. It was thrilling to hear the

experience of some of those who had been brought from lowest degradation into the kingdom, through the influence of the Newman Mission. Oh, the good those men and women are doing, it must go up as sweet incense to the throne of our Heavenly Father.

Monday afternoon we spent driving through Central Park where many beautiful and interesting things are, and to me one of the most interesting is the obelisk. The Fifth Avenue pageant is a diverting scene to the novice; those magnificent carriages with their richly liveried coachmen, gallant studs in silver and gold mounted harness, and ladies and gentlemen in elegant carriage dress. I had often heard and read that real society ladies when they went out to drive left their children at home in the nursery and took their dogs out for an airing, and it was confirmed for I saw many dogs, and many of them the most insignificant looking members of the canine family, reposing beside those elegantly attired ladies, and but very few, if any, children. I must not fail to mention that after leaving the park we took a walk on Fifth Avenue and entered that edifice, magnificent beyond description, St. Patrick's Cathedral. Reserved for the last, but not by any means least, was our trip up the Hudson. We rose early on Tuesday to find that we were to have another fine day for which we were grateful. By 9 o'clock we were on board that floating palace, the paragon of excursion boats—the New York. As we glided on I felt in every nerve that one of the bright dreams of my life was being realized.

I was to see the Hudson, the Rhine of America, that river so rich in history, literature, and legendary lore, so grand in tradition. A river immortalized by the pen of my favorite American author, Washington Irving, over whose pages I had spent so many pleasant hours. I was to see his home and burial place, and going up amidst the scenes of loveliness that everywhere presented themselves, I looked out expectantly for Tarry Town and Sunny Side, and when I saw them, I did not wonder that he wrote as he did, reared among such scenes, with such rich scenes subjects for his pen. I thought of Sleepy Hollow, of Catarina Van Tassel, Ichabod Crane, and the headless horseman, those creations of his vivid imagination. As I passed scene after scene of loveliness, I thought certainly there could be nothing more beautiful, but as we got farther up the river, the scenes, if possible, became more beautiful until I was almost in ecstasy, and when we reached the highlands I was almost lifted out of myself; my soul was lifted up from nature, up to na-

ture's God, and had there been any poetry in my nature it must have asserted itself under such inspiration. I could only exclaim with the Psalmist, "O Lord, our Lord how excellent is thy name in all the earth! who hast set thy glory above the heavens." As we moved onward I gazed fascinated upon this vast expenditure of nature so highly embellished by art, the whole one scene of loveliness. Looking upward we beheld the depths of etherial blue while over and around us the sun was pouring his glory of red and gold, facts which we instinctively recognized as fragments of the general harmony, making distinct impressions upon the consciousness. My ardor was unabated when I first sighted the Catskills, for a long distance a blue cloud against the horizon, as we neared them their noble heights crowned with purple mist came fully into view. I playfully remarked to my friends that I wondered upon which summit it was Irving put Rip Van Winkle to sleep, I might have wondered too what had become of the little Dutch village at the foot of the mountain. The sun was fast declining and around us hovered the sweet indelible influence of an autumn evening when we reached the Hudson where we took the train for a fifteen miles run to Valatie in Columbia county about twenty-six miles from Troy. We were met at this place by Mr. James Van Alstyne, a gentleman who owns an estate in our county, near the banks of the Nansemond, and conveyed by carriage to his very pleasant home among the hills, in sight of the Catskills. In the house of this elegant and accomplished gentleman we received every kindness and attention. We thought that truly the lines had fallen to us in pleasant places. We arose next morning the 5th, to find it raining, which continued nearly the whole day, but so enlivened was it indoors by pleasant conversation, elegant books, music etc., that we hardly noticed the inclemency of the weather, we were also regaled by the most delicious fruits, the most beautiful October peaches that we had ever seen. We went for a drive in the evening regardless of the rain which we enjoyed very much. Many many thanks to our kind friend Mr. V. We can never forget our visit among the hills of New York, it will ever remain a bright spot on the pages of memory. On the 6th we returned to the city, where we were welcomed by our friends, Mr. H. and family, with whom we remained until Saturday afternoon, when we set our faces homeward. We embarked on the ship Gnyandotte and were overtaken by the storm ere we reached Norfolk. We sighted the shores of dear old Virginia about 3 o'clock Sunday evening and felt that after all there is no place like home. When we reached our immediate homes our hearts were filled with joy and gladness at seeing loved ones, but in them was assured a place for every kind wish for our Northern friends.

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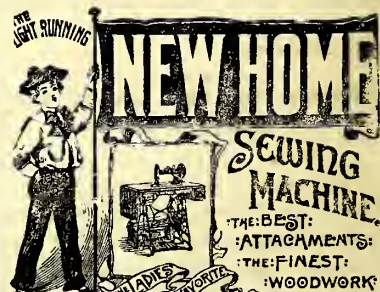
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Heartiness.

The word "heartily" occurs but once in the Bible. One could almost guess from whose lips or pen it dropped.

Never was man better entitled than was the apostle Paul to give to all his fellow-Christians the exhortation, "Whatever you do, do it heartily." Himself characterized by the most intense earnestness of purpose, and his life both before and after conversion filled up with an almost vehement activity, the word comes from him with immense force.

It is a bit of counsel very much wanted in these days, and especially by many of both sexes who are just entering upon the responsibilities of adult life; for there is too often an affectation of languor and nonchalance which is very offensive to a noble and generous mind. The advice admits of wide and general application; but it is clear to any one who looks into the passage where it occurs that the inspired writer was dealing with the common and secular duties of life, and desired this heartiness to be infused into all the details of our daily calling. He speaks primarily to servants, to employees, to persons who are under the authority of a master; and his precept reminds one of the sharp, crisp word which the mother of our Lord addressed to the domestics at the marriage-feast in Cana: "Whatsoever he saith unto you *do it*." Don't intend it merely, or think about it, or dream over it, but do it.

Now, this age of ours needs practical people, who throw their whole heart and soul into any thing they undertake, and determine to make a thorough good job of it. It demands men who do not content themselves with idle speculation or ingenious scheming, but buckle on to real, solid work.

It is said that a lobster, when left high and dry upon the rocks, has not the energy to creep back to the sea, but waits for the tide to come back to it. If the tide does not rise high enough, it remains where it is and dies, though the slightest effort would enable it to reach the water. And, truth to tell, I am unlucky enough to meet with a good many human lobsters who always wait for some wave of fortune to set them afloat. I have met with young men who think that could they only get abroad they would be successful. But it is of no use going to Africa or Australia if you carry a set of lazy bones with you. There is a living to be got in the old country yet at almost any trade, if a fellow will but give his whole mind to it.

But how many lads there are who try their hands at every thing and accomplish nothing; reminding me of a pocket-knife I once saw, with half-a dozen blades, a gimlet, a letter balance, a cork-screw, a pair of pincers, and a tooth-pick, the whole thing costing twenty-five cents, and not worth a penny.

No, no; the old proverb has much truth in it: *Non multa, sed multum*; that is, "not many things, but much."

Do one thing thoroughly rather than many things indifferently. One thing at a time, please; and make a thorough job of it. Stick to your present post, young man, till a better one opens up. Mind your business, or it will not mind you.

To look one way and pull another may do on water, but not on land.

"Whatever your fort, to that your zeal confine,
Let all your efforts there concentrated shine;
As shall w streams, collected from a tide,
So talents thrive, to one grand point applied."

The most successful men, after all, have been, in a sense, men of one dominant idea. The controlling passion with Luther was moral reform; with Newton, science; with Herschel, astronomy; with Humphry Davy, chemistry; with Watt, mechanics; and so with a countless list. They found out their special gift, and bent their energies towards its cultivation.

How is it that some of your acquaintances are always unsuccessful? Because they have not steadily applied their powers in one direction. Like a young friend of mine who wished to be a musician, and took lessons on the piano-forte; then, tiring of that, he tried for a month or two to learn to play the violin; then he exchanged the fiddle for the flute; and now, for aught I know, he may be grinding a barrel-organ on the street; for such indecision of character is the highroad to beggary.

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Incantations Talk.

The little girl who talks to her mother in the railroad-car started another cross-examination of her mother the other day as the train was dashing along toward New York. The injudicious mother was reading.

"Mamma, you didn't speak to Mrs. Brown when we got on," says the child. Her mother does not hear her.

"She's sitting right in front of us." This in a loud whisper. "Aren't you ever going to speak to her again?"

"No, dear," answered mamma, not lifting her eyes.

"Not if she takes back what she said about the choir?"

"No, dear."

Some of the neighbors began to smile, and general conversation goes out of fashion for some time.

"And I can't go to her home again?"

"No, dear."

"Has she got it on?"

There is no answer to this question and soon in still louder whisper comes:

"Mamma, is that the bonnet you told papa about?"

"Yes, darling."

"Are those the feathers?"

"Yes, dear."

"What made you say she looked like a fright in it?"

No answer to this.

"You told papa so."

"Yes, dear."

"Mamma," in a loud whisper, "she's looking at you."

Some one titters.

"Yes, dear."

The brakeman slams the door, and the mother looks up from her book just in time to hear the child go on:

"I guess she heard what you said about the bonnet."

"What bonnet, dear?"

"Mrs. Brown's. You said —"

"Stop your chattering," says the mother sternly, while a blush steals up from her throat to her forehead. "Don't open your mouth again."

Then she reads again, but she forgets to turn pages, and the blush lingers in her cheek until the train draws into the station and the people crowd out from the car.—*Chicago Times.*

The greatest discouragement a pastor knows is in the neutralization of his appeals to the unconverted by the inconsistencies of those already in the church. How often a youth whose attention has been arrested by the truth, and who has felt somewhat the claims of a nobler life, looking around sees some church member whose disregard of right and

truth flashes into his mind, and this quickly overcomes and slays the better impulses which were asserting themselves within him. When thought is given to the little apparent success of a pastor, how few consider how much of it is to be ascribed to worldly-minded and unsanctified church members.—*Christian Inquirer.*

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We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall cut prices until it gets interesting.

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When Girls Should Marry.

In discussing the question of a suitable age for young people to marry, Mrs. Harriet Prescott Spofford, in the *Boston Journal*, gives her views, as follows, in regard to girls:

However the mother of a son may look at the subject of early marriages, the mother of a daughter is justified, it seems to me, in a rather decided opposition to them. Some girls there may be, of rare ability, who are competent to take upon their young shoulders the responsibility of a household, the oversight of a husband's wardrobe, the bearing and nursing of children, the physical attention to them in health and in sickness, and the daily direction of their moral and mental education, together with all the other indoor and outdoor cares incidental to the position of one who is in the head of a family, and who has the happiness of a home and a husband on her heart and conscience. But these cases are few and exceptional, and the great multitude of girls under twenty are not equal to such a strain upon nerve and muscle without an arrest of development. A few years later they may remember themselves at that age as still children they may feel some reproach toward those who laid upon them a burden greater than children should bear.

Before twenty a girl has hardly had the chance to receive the complete instructions from text books to which she has a right, to say nothing of the domestic education of the kitchen, the needle, the sick room; she has had little chance to learn anything of the world of human nature; she has lived more with dreams and ideals than with realities. She may make a charming wife at first, and a tender mother always, maternal instinct and solicitude taking the place of all the superiority that added years might have given. But she must stop there, taxed to the utmost, she has no time, no strength, and, perhaps—as inclination grows by use—no inclination to read, to study, to keep pace with a husband's advice, or even to appreciate it.

That boy who is keeping himself true when other boys are tempting him to be false, keeping himself lofty when other boys are tempting him to be base, is no toiler in a treadmill which he would be well out of if he dared but leave it. He is a climber of the delectable mountains; from whose height he shall see heaven and God. And as he climbs, the promise of the vision is already making his dull eyes strong and fine, so that when the vision comes, he shall be able to look right into its deep and glorious heart. "Blessed are the pure in heart, for they shall see God."—*Phillips Brooks, D. D.*

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Richmond and Danville
Railroad Company.

Condensed Schedule

In Effect September 6391

SOUTH BOUND		No. 9.	No. 11.
Lv. Richmond,	at 8:00 p.m.	at 2:50 a.m.	
" Danville,	at 11:11 a.m.	at 4:55 a.m.	
" Keyville,	at 5:54 p.m.	at 5:56 a.m.	
Ar. Danville,	at 8:22 p.m.	at 8:00 a.m.	
" Greensboro,	at 10:50 p.m.	at 10:15 a.m.	
Lv. Goldsboro,	at 3:45 p.m.	at 8:30 p.m.	
Ar. Raleigh,	at 5:30 p.m.	at 11:10 p.m.	
Lv. Raleigh,	at 8:00 p.m.	at 1:30 a.m.	
" Durham,	at 7:00 p.m.	at 3:31 a.m.	
" Greensboro,	at 9:50 p.m.	at 8:00 a.m.	
Lv. Winston-Salem,	at 8:40 p.m.	at 8:50 a.m.	
" Greensboro,	at 11:00 p.m.	at 10:25 a.m.	
Ar. Salisbury,	at 12:45 a.m.	at 12:12 p.m.	
" Statesville,	at 1:52 a.m.	at 12:58 p.m.	
" Asheville,	at 6:55 a.m.	at 5:12 p.m.	
" Hot Springs,	at 8:56 a.m.	at 6:41 p.m.	
Lv. Salisbury,	at 12:55 a.m.	at 12:10 p.m.	
Ar. Charlotte,	at 2:30 a.m.	at 1:35 p.m.	
" Spartanburg,	at 5:48 a.m.	at 4:31 p.m.	
" Greenville,	at 7:00 a.m.	at 6:05 p.m.	
" Atlanta,	at 1:10 p.m.	at 12:30 a.m.	
Lv. Charlotte,	at 1:35 a.m.	at 1:55 p.m.	
Ar. Columbia,	at 6:40 a.m.	at 5:45 p.m.	
Ar. Augusta,	at 10:25 a.m.	at 9:10 p.m.	

NORTH BOUND.		No. 10.	DAILY.
Lv. Augusta,	at 7:00 p.m.	at 11:45 a.m.	
" Columbia,	at 10:50 p.m.	at 3:00 p.m.	
Ar. Charlotte,	at 3:05 a.m.	at 7:10 p.m.	

Lv. Atlanta,	at 7:00 p.m.	at 8:10 a.m.
Ar. Charlotte,	at 6:55 a.m.	at 7:20 p.m.
" Salisbury,	at 8:54 a.m.	at 9:10 p.m.
Lv. Hot Springs,	at 4:48 p.m.	at 12:28 p.m.
" Asheville,	at 6:20 p.m.	at 2:51 p.m.
" Statesville,	at 11:02 p.m.	at 6:40 p.m.
Ar. Salisbury,	at 12:01 a.m.	at 7:34 p.m.
Lv. Salisbury,	at 9:00 a.m.	at 9:20 p.m.
Ar. Greensboro,	at 10:40 a.m.	at 10:17 p.m.
" Winston-Salem,	at 11:55 a.m.	at 12:40 p.m.
Lv. Greensboro,	at 10:50 a.m.	at 12:10 p.m.
Ar. Durham,	at 12:12 p.m.	at 4:35 p.m.
" Raleigh,	at 1:45 p.m.	at 7:15 a.m.
Lv. Raleigh,	at 5:50 p.m.	at 8:45 a.m.
Ar. Goldsboro,	at 3:35 p.m.	at 2:21 p.m.
Lv. Greensboro,	at 10:48 a.m.	at 10:10 p.m.
Ar. Danville,	at 12:30 a.m.	at 2:55 a.m.
" Keyville,	at 3:20 p.m.	at 4:13 a.m.
" Burkeville,	at 4:20 p.m.	at 4:55 a.m.
" Richmond,	at 6:17 p.m.	at 7:00 a.m.

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7:50 a.m. daily and 8:10 a.m. daily except Sunday and Monday; arrive Richmond 9:10 and 10:40 a.m. Returning leave Richmond 3:00 p.m. and 4:40 p.m.; arrive West Point 5:00 and 6:00 p.m.

Richmond & Raleigh via Keyville.

Leave Richmond 7:00 p.m. daily; Keyville 6:00 p.m.; arrive Oxford 8:00 p.m.; leave Oxford 9:15 p.m.; arrive Durham 9:35 p.m.; leave Durham 11:45 p.m.; return to Keyville 9:30 a.m. daily; Durham 9:35 a.m.; Henderson 10:40 a.m.; arrive at Keyville 2:10 p.m.; Richmond 6:17 p.m. Through coach between Richmond and Raleigh.

Mixed trains leave Keyville daily except Sunday 9:10 a.m.; arrive Durham 6:00 p.m. Leaves Durham 7:00 a.m. daily except Sunday; arrives Oxford 9:10 a.m. Leaves Durham 7:30 p.m. daily except Sunday; arrive Keyville 2:10 a.m. Lv. Oxford 3:00 a.m. daily except Sunday; arrive Durham 5:00 a.m.

Additional train leaves Oxford daily except Sunday 2:50 a.m.; arrive Henderson 1:35 p.m.; returning leave Henderson 6:40 a.m. and 9:40 p.m. daily except Sunday; arrive Oxford 3:35 p.m.

Washington and Southern Railway. Limited operated between Washington and Atlanta daily, leaves Washington 10:50 p.m., Danville 5:40 p.m., Greensboro 7:00 p.m., Salisbury 8:18 p.m., Charlotte 9:35 p.m., arrives Atlanta 2:25 a.m. Returning, leave Atlanta 1:25 p.m., Charlotte 9:20 p.m., Salisbury 10:33 p.m., Greensboro 12:03 p.m.; arrives Danville 13:10 a.m., Lynchburg 3:35 a.m., Washington 8:34 a.m.

No. 9, leaving Goldsboro 3:45 p.m. and Raleigh 6:00 p.m. daily, makes connection at Durham with No. 40 leaving at 7:30 p.m. daily, except Sunday for Oxford, and Keyville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On Trains 9 and 10, Pullman Buffet car between Atlanta and New York, Danville and Augusta and Raleigh via Asheville, to Knoxville, Tenn.

On 11 and 12, Pullman Buffet car between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet car between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

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CHARLOTTE, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

34	38
Pass.	Pass. and Mail.
Daily.	Daily ex. Sund.
Leave Raleigh	5 00 p m 11 25 a m
Mill Brook,	5 15 11 41
Wake,	5 59 12 05
Fra klington	6 1 12 26
Kittrell	6 19 12 44
Henderson,	6 36 1 00
Warren Plains	7 14 1 19
M con,	7 22 1 46
Arrive Weldon,	8 50 2 45 p m

TRAINS MOVING SOUTH.

41	45
Pass. and Mail	Pass.
Daily ex. Sun.	Daily
Leave Weldon, 12 15 p m	6 00 a m
Mac n, 1 13	7 06
Warren Plains, 1 20 p m	7 15
Henderson, 2 22	7 53
Kittrell, 2 49	8 11
Franklinton, 2 56	8 29
Wake, 3 17	8 50
Mill Brook, 3 40	9 15
Arrive Raleigh, 3 55	9 30

LOUISBURG RAILROAD.

Leaves Louisburg at 7:35 a.m., 2:00 p.m. Arr. at Franklinton at 8:10 a.m., 2:50 p.m. Lv. Franklinton at 12:30 p.m., 6:05 p.m. Arr. at Louisburg at 1:05 p.m., 6:10 p.m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND AUGUSTA AIR-RAIL LINE. In effect 9 a.m. Sunday, Dec. 7, 1890

Going South.

NO 41	NO 5
Passenger & Mail.	Freight & Passenger.
Leave Raleigh 4 00 p m	8 35 a m
Gary, 4 19	9 20
Merry Oaks, 4 44	10 18
Moncure, 5 05	11 10
Sanford, 5 28	12 10
Cameron, 5 54	1 20
Southern Pines, 6 21	1 35
Arrive Hamlet, 7 20 p m	8 10 p m
Leave " 7 40 p m	
" Ghio 7 59 p m	
Arrive Gibson 8 15 p m	

Going North.

NO. 38	NO. 40
Passenger & Mail.	Freight & Passenger
Leave Gibson 7:00 a.m.	
Leave Ghio,	7:18
Arrive Hamlet 7:18	
Leave " "	8:00
Southern Pines,	8:58
Cameron,	9:26
Sanford,	9:52
Moncure,	10:16
Merry Oaks,	10:46
Gary,	11:01
Arrive Raleigh,	11:20 a.m.

PITTSBORO ROAD.

Lv. Pittsboro at 9:10 a.m., 4:00 p.m. Arr. at Moncure at 9:55 a.m., 4:45 p.m. Lv. Moncure at 10:25 a.m., 5:10 p.m. Arr. at Pittsboro at 11:20 a.m., 5:55 p.m.

CARTHAGE RAILROAD.

Lv. Carthage at 8:00 a.m., 3:45 p.m. Arr. at Cameron at 8:35 a.m., 4:20 p.m. Lv. Cameron at 9:35 a.m., 6:00 p.m. Arr. at Carthage at 10:10 a.m., 6:35 p.m.

District Meeting.

PLACE.—New Hill, Wake Co., N. C.
TIME.—November 27, 28, 29, 1891.

10:00 a. m. Devotional Exercises, led by J. W. Fuquay.

Organization.

10:30 a. m. What can our church do for the Foreign Mission work, by Revs. J. A. Jones, W. G. Clements and others.

11:00 a. m. How are Prayer Meetings beneficial to a church? By J. T. Lawrence, Charlie Gardner and others.

11:30 a. m. Are these meetings beneficial? by D. S. Odaniel, M. W. Lawrence, and followed by refreshments.

1:00 p. m. The duty of the ministry and laity towards the CHRISTIAN SUN, by Revs. W. T. Herndon, J. L. Foster and others.

1:30 p. m. The importance of an educated ministry, by Revs. W. G. Clements, D. R. Yarborough and others.

2:00 p. m. Miscellaneous business, etc.

SATURDAY.

9:30 a. m. Praise Meeting led by Bro. J. E. Langston.

10:00 a. m. Home Missions, led by Rev. C. H. Rowland, J. E. Langston, J. W. Fuquay and others.

11:00 a. m. How are Sunday Schools Beneficial to the Church? Willie Bennett, D. Gardner.

11:30 a. m. Literature, by Rev. J. L. Foster and others.

Dinner.

1:00 p. m. Essays by Miss Mattie Gardner and Miss Kate Ausley.

2:00 p. m. What are the best methods of raising the finance of the church? by D. H. Gardner, W. Ausley and others.

2:30 Motions and resolutions; place for next meeting.

SUNDAY.

10:00 a. m. Praise meeting led by Deacon A. Moring.

11:00 a. m. Sermon by Rev. J. L. Foster.

The following churches compose the District No. 2: O'Kelly's Chapel, Martha's Chapel, New Hill, Christian Chapel, Christian Light, Wake Chapel, Catawba Springs, Plymouth, Pleasant Union, Pleasant Hill (J.), Pleasant Grove (J.), Spilona, Amelia, Mt. Hermon, Auburn, Hayes' Chapel, Raleigh, Ebenezer, Morrisville, Durham, Bethany. Each of the above churches should send one or two delegates each.

The names of ministers in District No. 2: W. G. Clements, J. L. Foster, W. T. Herndon, D. R. Yarborough, J. A. Jones, L. W. Mangum, C. H. Rowland and N. B. Honeycutt.

We hope that each and every church in the District be represented, and all the preachers present. There has been but little thought of these meetings by several heretofore, but let us wake up and try to make this meeting a success in the future or stop pretending to attend them, like a good many have done in the past. Now let us all go to New Hill and say whether we will have any more District Meetings in District No. 2 or not. New Hill church is near New Hill, on railroad.

Shall it be a success or a failure? May it be a grand success. Let all go.

Fraternally your servant,
EDWIN S. COATES,
Secretary.

Pratt, N. C.

Killing Talks.

Many a meeting is killed by the spirit of the talks. The *Central West* strikes at one class of these meeting killers: "It was a wise utterance which a man delivered in a certain prayer meeting when he said: 'Why, my dear friends, before I would stand up here and tell of my coldness, I would hide in shame under the seats. We should not come here to tell of our coldness and indifference, and thus chill each other's hearts. This is not an ice-house. We come here to warm each other. We should come warm from our closets.'"

The Hawaiian Kingdom is made up of many nationalities. Numbering 80,000 six years ago, it has now a population of 90,000 of whom, 40,000 are natives and half-castes, and of the rest about 20,000 are Japanese, one-fifth women; 13,000 Chinese, 800 of them women; 9,000 Portuguese, 2,000 American (born in the United States), 1,200 English, German, and French. Protestants number 30,000, Catholics 20,000; the rest are Asiatics or indifferent. For the Asiatics and Portuguese earnest missionary work is being done, as well as in some of the islands of the Southern Pacific by the Hawaiian Evangelical Association. Of this society the income last year was \$61,500, of which \$13,900 was expended upon the Japanese, Chinese, and Portuguese.

Marriage.

Near Waverly, Va., Nov. 4th, 1891, at the home of the bride's parents, Mr. J. R. Hollisworth and Miss Kate Ellis were united in matrimony, by the writer, in the presence of a large crowd of relatives and friends. May their lives be long and happy.
M. W. B.

Obituary.

BRO. ALFRED and Sister COBB are both dead. Bro. Cobb was in his 85th year. Sister Margrett Cobb was in her 74th year. Bro Cobb died two weeks ago last Sunday night. Sister Cobb died last Tuesday morning. They were excellent people. They were both harmless and quiet in the family and community in which

they lived. I am confident that Bro. Cobb did not have an enemy in the world. He lived right and died in the Christian faith. His death was almost sudden. He was a good neighbor, a kind and loving father, a tender and devoted husband. Sister Cobb was greatly afflicted. For months she suffered severely but with Christian fortitude and resignation. Finally relief from suffering was found only in death. They leave six children, two sons and four daughters to mourn their loss. During the last years of their feeble existence, their children did everything in their power to alleviate their sufferings and to administer to their comfort. They were buried side by side in the family burying ground after funeral service by the writer. May their sleep be sweet.

M. L. HURLEY.

Rates to W. N. C. Conference M. E. Church, Asheville, N. C.

For above occasion the Richmond and Danville R. R. will sell round trip tickets to Asheville, N. C., and return at following rates from points named below: Charlotte, 7.05; Durham, 9.80; Lincolnton, 5.40; Marion, 2.45; Greensboro, 7.80; Raleigh, 11.00; Rural Hall, 9.40; Winston-Salem, 8.80. Rates from intermediate points in same proportion. Tickets on sale from all points west of Raleigh, Nov. 6th to 13th inclusive limited Nov. 19th 1891.

Rates Rocky Mount, N. C., Fair.

For above occasion the Richmond & Danville railroad will sell reduced rate round trip tickets to Selma or Goldsboro, N. C., from all points east of Henderson, Oxford and Durham, on their line Nov. 10 to 13, inclusive, limited Nov. 16, 1891.

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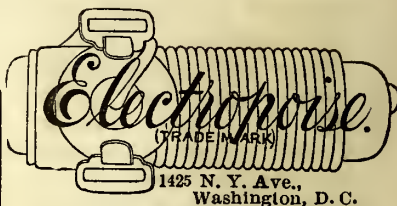
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OFFICE OF YORK ENTERPRISE.

YORKVILLE, S. C., Aug. 14, '91

ATLANTIC ELECTROPOISE—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief. Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt.
Yours truly,
W. M. PROBST.

